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# Biblical Hermeneutics;

OR,

THE ART OF

## SCRIPTURE INTERPRETATION.

FROM THE GERMAN OF

GEORGE FREDERIC SEILER, D.D.

PROF. THEOL. IN THE UNIVERSITY OF ERLANGEN, ETC.

WITH

NOTES, STRICTURES, AND SUPPLEMENTS

FROM THE DUTCH OF

J. HERINGA, D.D.

PROF. THEOL. IN THE UNIVERSITY OF UTRECHT.

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TRANSLATED FROM THE ORIGINALS,

With Additional Notes and Observations,

BY

THE REV. WILLIAM WRIGHT, LL.D.

OF TRINITY COLLEGE, DUBLIN.

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## PREFACE.

BY THE TRANSLATOR.

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As my principal object in presenting the following work to the eye of the English reader is utility, I am not ashamed to appear before the public in the humble capacity of a translator. And so far from deeming any apology necessary for the task which I have undertaken, I rather join in regretting that a work so generally prized by biblical scholars as the HERMENEUTICS of Dr. Seiler, and which still retains its high character in the Universities of Germany and Holland, should have hitherto been veiled from the English reader beneath the garb of a foreign tongue. "It is much to be regretted," says an accomplished divine, "that the writings of that distinguished man [Dr. Seiler] are so little, or scarcely at all, known in this country. This can only be attributed to a fact, which I hope will not always remain to our disadvantage and discredit, that the theological students of Great Britain have paid so little attention to the cultivation of the German language."\* The duty of supplying, in

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\* Dr. Pye Smith's *Scripture Testimony to the Messiah*, 2d ed. Vol. III. p. 414. London, 1829.

some measure, this desideratum, has devolved upon me; it is for others to judge how far the execution of the task has equalled the anxious care and the fidelity with which it has been pursued. I might here close these remarks, but as a translator justly incurs a large share of the responsibility of the work to which he may be supposed to give his individual sanction, I shall add a few words on the character which the present publication maintains among persons who, from their peculiar opportunities and experience, must be considered the most competent judges. For this the two following testimonies will perhaps be sufficient. Although it is now thirty years since the pious and venerable Dr. Heringa, who still fills, with undiminished reputation, the theological chair of the University of Utrecht, published and commented on his Dutch translation of Seiler's *Hermeneutics*, which he then pronounced to be the most *excellent guide extant* to the interpretation of the holy Scriptures; \* — an equally high testimony to its paramount merits has been recently awarded to it by the present distinguished Professor Clarisse of Leyden, who, in addition to his other testimonies to the value of the work in general,† observes, that

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\* See Dr. Heringa's Preface, p. xxiv. *infra*.

† *Encyclopædia Theologica*, pp. 198, 212, 226, 357, 471.  
 “ Aliosque plures ut mittam, Seileri (*Bibl. Hermeneutik*,—Belgice *Bybelsche Uitlegk.*, et, ad hanc versionem, *Jodoci Heringa*) passim, v. c. Append. ad P. II., c. ii., Sect. 3, p. 185, et c. iv., pp. 405—495, (inprimis Append. *Heringæ*, pp. 496—520, cujus

the Hermeneutics of Dr. Seiler, with the additions of Professor Heringa (with which I have enriched the present edition) have left "scarcely any thing further to be desired" in one of the most important departments of theology.

While I cannot add to the value of these commendations, such authority may have the effect of consoling me in the event of my receiving any censure from my countrymen for giving currency to a work, which, notwithstanding its merits, has not a few passages of such a nature as to have required the strictures which the reader will observe it has received from its revered annotator, and to which my limits alone have prevented me from adding many others: for it cannot be denied that this work is liable to its share of the mild censure which the Author's writings in general have also received from the judicious writer whom I have already quoted; "Occasionally we meet with expressions which may appear not perfectly in accordance with the propriety of some evangelical doctrines; but if the tendency of the whole be considered, and a close attention be paid to the apparently designed meaning of particular phrases, I think that the objection will be at least much diminished."\* With this caution, I hope that the

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*opera vix quicquam, quod ad N. T. libros, amplius desiderandum reliquit.*" *Encyclopædia Theol.* p. 221.

\* Dr. Pye Smith's *Scripture Testimony*, Vol. III. p. 415.



work may be safely entrusted to the perusal of the advanced and well prepared student, as well as the judicious portion of the religious and thinking public, into whose hands I commit it, not indeed without diffidence, but with the earnest hope that it may lead to an increasing study and sound understanding of the sacred oracles, and tend to promote the glory of God, and the edification of His church.

Although I have chiefly at heart, in the present publication, the instruction of the theological students of that pure and apostolic branch of the Catholic Church of Christ, of which I am an humble minister, I do not think there is an expression used by the amiable Author, nor, I trust, by myself, which can operate against its being equally acceptable to the Professor, or the Student, of any denomination of Christians; and I believe I may appeal with safety to the work itself to prove that those from whom I conscientiously differ in opinion, would find in me not only a fair and candid opponent where I thought them in error, but their first and most zealous defender where I had reason to believe them wronged.

In the form of the work, I have generally, but not invariably, followed Professor Heringa's arrangement of the Chapters and Sections, which slightly differ from those of the original. Any additions of my own to the text are inclosed in



brackets, and I have distinguished Dr. Heringa's notes and additions from mine by affixing to the former his name or initial, and to the latter the word TRANSLATOR, or TR. The shorter notes will be found at the foot of the page, but where the remarks have extended to any considerable length, I have for greater convenience placed them at the end of the chapter or section to which they belonged.

I have prefixed a brief Memoir of the Author, and have added an Appendix, in which I have endeavoured to supply the most recent information on the controverted passage in 1 John v.

To Dr. Pye Smith, Mr. Hartwell Horne, and all others who have encouraged or assisted me in my present undertaking, I take this opportunity of returning my grateful acknowledgments, and at the same time of observing, that I alone am responsible for the character of the work, the selection of which, whether good or evil, is entirely my own.

WILLIAM WRIGHT.

*London,*

*January 1, 1835.*

## MEMOIR OF SEILER.

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GEORGE FREDERICK SEILER\* was one of those benefactors to humanity, whose whole lives have been a continued course of exertions to do good. He was born near Baireuth, and from an original condition of depression and difficulty, he rose, by the force of character and talents, to distinguished eminence as a writer for all ranks of society; as an ardent promoter of all liberal knowledge; as a divine, a preacher, and a university professor. His writings were exceedingly numerous; but all had the great end in view of promoting useful literature in combination with piety. He wrote for infants and school-boys, as well as for students in the universities, for professed theologians, for men of science, and for persons of rank. His earliest publication was a poem, intended, like the *De Ratione Studii* of Fortius Ringelbergius, to inspire young persons, such as he then was, with the unquenchable ardour for literary and scientific improvement. He became more extensively known by a translation of Robertson's History of Scotland, which he enriched with valuable Notes. The rest of his publications were chiefly theological; and they are distinguished by their candid and luminous method of examining evidence and discussing difficulties, by their spirit of practical piety, and by their tendency to show the harmony which ever subsists between the highest exertions of reason in all the improvements of science and literature, and the pure religion of the Bible.

In 1770, Dr. Seiler was appointed Ordinary Professor of Divinity at Erlangen; in 1772, Preacher to the University; and in 1778, Minister of the principal Church, and Superintendent of the district or diocese, according to the constitution of the Lutheran Church. He died May 13, 1807, aged 74.

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\* For this notice of Dr. Seiler, I am principally indebted to Dr. Pyc Smith's Scripture Testimony, and to that gentleman's private communications, of all which he has kindly permitted me to make such use as I thought proper. I regret that my present limits have prevented me from placing them more fully before the reader.

The following are the latest editions of some of his principal works, of which the greater number are written in German :—

*Ad morum eorumdemque doctrinæ historiam animadversiones Theologicæ.* Erlangen, 1771. 4to. An Apology for Christianity. Ditto, 1779. 8vo. Attempt at a Christian Evangelical Liturgy. Ditto, 1782. 1st. Appendix—Prayers for Sundays and Feast Days. Ditto, 1783. 2d. Ditto—Considerations on the History of the Passion. Ditto, 1785. A general collection of the liturgical formularies of the Lutheran Church. Ditto, 1797—1804. 3 vols. 4to. Liturgical Magazine. 1784—1786. 2 vols. 8vo. Ditto. Thoughts on Prayer and Communion for true practical Christians. Ditto, 1827. The same adapted to [Roman] Catholics. By M. Friederich. Ditto, 1827. The biblical history of the Old and New Testament, with short explanatory thoughts and prayers. Ditto, 1828. 2 vols. Useful reflections on religion, morals, and the improvement of the human race. Ditto, 1776—1800. Theologico-critical reflections—a Supplement to the former. The Bible, with explanatory Notes, and 20 copper-plate engravings. Ditto, 1782. A Practical and Devotional Exposition of the Bible [das grössere biblische Erbauungsbuch.] 17 vols. gr. 8vo. (Price 12 Rix-dollars—18 groschen. Sold at 18 groschen. See pp. 576, 586.) Ditto, 1816. The same, enlarged. 17 vols. 8vo. An Abridgment of the same. 1816. 2 vols. 8vo. The same, for [Roman] Catholics. Is the pardon of sin possible? Is it attainable from the grace of God through Christ. Ditto, 1798. The Spirit and Power of the Bible. Ditto, 1800. 2 vols. 8vo. Rational Belief in the truth of Christianity, established on the Grounds of History and Moral Argument. Ditto, 1814. Translation of Isaiah, with Notes. Ditto, 1783. Brief View of Religion, according to Reason and the Bible. Ditto, 1799. A general hymn book. 1812. The Ethics of Reason and the Bible. 1799. 8vo. *Opuscula Theologica.* Ditto, 1793. Translation of the Psalms, with Notes. 1788. 8vo. The Religion of Reason and the Bible. 1798. 8vo. The Old Testament, adapted to the use of Schools. 1815. 3 vols. New Testament, ditto. 1800—1806. 3 vols. 8vo. On the nature, design, and effects of the miracles of Jesus and the Apostles, with Notes by J. G. Rosenmüller. 1810. On Divine Revelations. 1796-7. 2 vols. 8vo. Translation of the New Testament, with explanations of obscure and difficult passages. 1820. 2 vols.

8vo. On Prophecy and its fulfilment. 1814. 8vo. The doctrine of the religion and happiness derived from the Bible. 1828. The same, for [Roman] Catholics. *Ad morum eorumque doctrinam historicam animadversiones theolog.* 1771. 8vo. *Initia doctrinæ Christ. lat. redd.* A. S. Gessner. 1780. *Theses Theologiæ dogmaticæ.* 1820. *Theologia dogmatico-polemica.* 1820. System of evangelic faith and morals. 1829. Conversations between a Father and Son on the first principles of the Christian religion. 1823. Short Tabular View of the History of the New Testament Church. 1803. fol. History of the Christian Religion, with maps and plates. 1820. 8vo. On the Atonement; or the Expiatory Death of Jesus. 1782. 2 vols. Principles for the formation of future teachers of the people and of youth. 1786. On the relation of Idealism to Religion. 1799. 8vo. The Spirit and Sentiments of rational Christianity. 1792. 2 vols. Sermons for Confirmation in faith and holiness. Baireuth, 1798. 3 vols. 8vo. A Comprehensive View of Christianity. Marburg, 1781. The Essentials of Christianity. Ditto, 1783. 8vo. The age of the harmony of Reason and the religion of the Bible. Leipz. 1802. 8vo. Catechetical Method-Book. 1795. 8vo. On the Deity of Christ.\* Leipzig, 1775. 8vo. Short Description of all sorts of Arts and Manufactures. 1803. 8vo. Modern Primer and Reading Book, with the first Rudiments of Human Knowledge. 1812. 8vo. On Early Religious Instruction; addressed to Parents and Teachers. 1805. 8vo. A Hornbook for Children. 1823. Brief History of the Church and the Reformation. 1818. 8vo. Biblical History of the Israelites. 1827. The Geography of Palestine. Ditto. 1827. 8vo. The Life and Doctrine of Jesus, according to the four Evangelists. Ditto. Short Historical Catechism. Ditto. Leipzig, 1823. Guide for the instruction of Catechumens. Ditto. 1818. The shorter Catechism. Ditto. 1812. Dialogues concerning God and Jesus. A Collection of Proverbs. Ditto. 1816. System of Evangelic Faith and Morals. Ditto. 1808. Instructions in Morals and Rules of Prudence for Youth of both Sexes. Last Ed. 1826. 8vo. *Dissertationes de tempore et ordine quibus tria Evangelia priora canonica scripta*

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\* See a copious extract from this work translated in Dr. Pye Smith's *Scripture Testimony*, Vol. III. pp. 417—443.

sunt. Erlangen, 1805-6. 4to \* Biblical Hermeneutics. Ditto, 1800. 8vo.

Some expressions contained in the present work relating to the Person of Christ, and which seemed to me easily liable to misconstruction, have made me anxious to ascertain Dr. Seiler's real views on this fundamental doctrine of our religion. It is evident from the present volume that the Author held the catholic doctrine respecting the proper Deity of our Lord; and when he speaks of the degree and extent of the revelations which Jesus had received from the Deity, as well as of his office and commission, it is therefore evident that he refers to our Lord in his human nature, and to the preternatural communications made to his human mind, which Dr. Seiler observes that Jesus faithfully delivered, exactly as they were made known to himself. (See Obs. p. 269, &c.). In Dr. Seiler's work on the Deity of Christ, he maintains the great doctrine whole and undefiled, and defends it, *seriatim*, not only against Arians and Socinians, but also against those who maintain that the Sonship of the Saviour is merely an appellation of him as the Mediator. His work, *De Difficultatibus Arianismi*, which was published in 1776, is directed against the peculiar views of Dr. Samuel Clarke. It is but fair, however, to observe, that he is stated by Bretschneider,† Dr. Hahn,‡ and after them by Mr. Leonard Woods,§ the pious and erudite translator of Knapp's Lectures on Theology, to have favoured the views of the Sabellians|| or Modalists, in a work

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\* Seiler's hypothesis is that Mark translated into Greek and enlarged the Syro-Chaldaic Gospel of Matthew; that this Syro-Chaldaic Gospel, enlarged in many places, either by Matthew himself, or by other men worthy of credit, was subsequently translated into Greek either by Matthew himself, or some other person, and that the Greek translator consulted the Gospel of Mark. See pp. 486, 604, *infra*.

† Handbuch, 2d ed. Vol. I. pp. 566, 567. Leipz. 1825. 8vo.

‡ Lehrbuch, § 57. Anm. 3, a, and § 58. Anm. 2. f. Leipzig, 1828. 8vo.

§ Vol. I. p. 320, 321.

|| Dr. Knapp had observed that "among the Arminians, and even among the Puritans of England, there had been always many who were inclined towards Sabellianism," an error which,



published by him in 1765, containing Considerations on a publication of the same year by G. F. Meier, who agreed in the views of those who substitute for the Persons of the Deity three distinct Powers or Attributes. This work of Dr. Seiler's I am not acquainted with, but I have seen enough of the work on the Deity of Christ (which is the first on Dr. Knapp's list of books on this subject,) to satisfy me that at the period of its publication, he was "strictly and judiciously orthodox."\* In this work he expressly rejects the hypothesis of Sabellius, and in a communication which I have just received from Dr. Pye Smith, that gentleman, in reference to Dr. Knapp's recommendation of Dr. Seiler's work on the Deity of Christ, and his silence on this particular question, observes, "Now Knapp was a man very much of the serious, practical, biblical spirit of Seiler, and if the latter had belonged to the Modalist class, he was extremely likely to have known, and to have mentioned it."

The great length to which the ensuing work extends, compels me to come to a close; I shall therefore only observe that some of Dr. Seiler's writings for the instruction of youth went to fourteen, and even seventeen editions, and that the Roman Catholic Bishop of Würzburg directed them to be used in his diocese.†

his translator adds, "has always proved more seductive than any other to mystics and pictists, and persons who have mingled feeling and imagination with philosophical investigation." Ypey, the ecclesiastical historian, classes Dr. Doddridge among those inclined towards Sabellianism.

\* See Ueber die Gottheit Christi, pp. 95, 110, 118, 119; and the extract in Dr. Smith's Scripture Testimony, Vol. III. p. 309. 2d ed. *Programma de difficultatibus Arianismi subtilioris, imprimis Clarkiani.* Erlang. 1776. 4to; and Considerations on Meiers new philosophical view of the doctrine of the Trinity, or a solution of the question—Are the three persons in the Godhead Substances or Accidents, or neither? Bresl. 1765. 8vo. By G. F. Seiler.

† Conversations lexicon, last ed. Leipzig, 1830.

# DR. HERINGA'S PREFACE

TO HIS

DUTCH TRANSLATION.

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THE venerable Dr. SEILER has been long and deservedly classed among those divines and commentators, who still plead in Germany for the pure doctrines of the Gospel. As many of the other writings, Latin as well as German, of this learned and industrious theologian, have been favourably received in Holland, the work, of which a translation is now presented, has equally commended itself to the regard of many of the most distinguished of our countrymen. This work was first published at Erlangen in the year 1800, with the following title: “Biblische Hermeneutik, oder Grunsätze und Regeln zur Erklärung der heilige Schrift des Alten und Neuen Testaments.” It was this high character which induced the Publisher, Mr. Honkoop, to announce a Dutch translation more than two years since. But before he was able to procure a translator, he happened to introduce the subject to me in the course of conversation. I then gave him to understand that I also

highly approved of Seiler's HERMENEUTICS, which I considered the best work extant on the subject ; but that it was a work, at the same time, which required notes of a fundamental character, and which appeared to me to be necessary in a Dutch edition. I had a view to those passages, especially, (of which I pointed out some which I immediately recollected,) wherein the Author appeared to me to incline to, or make too many concessions in favour of, those methods of interpreting the Holy Scriptures, which are now, alas! so prevalent in Germany, and against which he has himself not only entered his protest in his former writings, but given most appropriate warnings in some passages of the present work. This conversation subsequently led to kind and repeated solicitations on the part of my friend, Mr. Honkoop, urging me to undertake the translation, and the supplying of the notes which the work required. This was the occasion of the present work.

In regard to my own notes and additions, which are enclosed in brackets, either in the text or at the foot of the page, I shall only premise one or two observations. As my principal object was to put the Dutch reader on his guard against the dangerous errors so prevalent in Germany, I have in my notes confined myself to such passages as appeared to me to have this dangerous tendency, without always expressing my own opinions, when they happen to differ from those of the writer in matters of less moment. However,



I have thought it necessary to make some supplemental additions at the end of the volume. I have especially taken pains to point out the writers with whose works I was acquainted, whom I considered worthy the attention of those who wish to pursue their studies upon any of the subjects referred to. I would willingly have done more, but the Publisher's interest required that the work should not continue longer in hand. I now commit it, in its present state, to the Dutch reader. Happy shall I be, if any of our learned countrymen present us with a Manual requiring fewer notes than that of Seiler; in the mean time it is my wish that the use of this book may answer the laudable design of the Author. May the Almighty bless his labours, as well as my efforts to promote the knowledge and belief of the contents of THAT Book, which, however misunderstood in our days by some, we still continue to reverence as surpassing all others, as alone Divine.

J. HERINGA, ELIZA'S SON.

*Utrecht,*

*17th December, 1804.*

# ERRATA.

- Page 17. line 7. n. *for* Worterbuch *read* Wörterbuch.  
 ..... 2. from bottom, *for* Allgemeine *read* Allgemeine.  
 ..... 18. ... 9. *for* Pfeifer *read* Pfeiffer.  
 ..... 28. *for* Professor Stewart *read* Professor Stuart.  
 ..... 20. ... 4. from bottom, *for* Also *read* See also.  
 ..... 33. ... 11, &c. *for* universal and particular *read* general and special.  
 ..... 73. ... 21. *for* Stewart's *read* Stuart's.  
 ..... 85. ... 2. *for* Corpus, meum *read* Corpus meum.  
 ..... 91. ... 6. Obs. *for* Hetzel *read* Hezel.  
 ..... 137. ... 3. *for* Naach *read* Nach.  
 ..... 141. ... 5 from bottom, *for* Geschichite *read* Geschichte.  
 ..... 326. ... 5. from bottom, *for* in *read* on.  
 ..... 393. ... 19. *for* Palestine *read* Palestinian.  
 ..... 394. note, *for* tenth *read* sixth, and refer to the note, p. 651.  
 ..... 407. ... 2. from bottom, *for* Mathäi *read* Matthäi, *or* Matthæi.  
 ..... 426. ... 8. *for* exalted *read* glorified.  
 ..... 476. last line, n. *add* HERINGA.  
 ..... 527. line 15. *for* du Romeinem *read* de Romeinen.  
 ..... 557. ... 6. from bottom, n. *for* genera *read* general.  
 ..... 558. ... 25. *for* Kerchengeschichte *read* Kirchengeschichte.  
 ..... 576 ... 10. *for* yur *read* zur.

# BIBLICAL HERMENEUTICS.

## PART I.

CONTAINING PRINCIPLES AND GENERAL RULES FOR THE  
INTERPRETATION OF THE HOLY SCRIPTURES OF  
THE OLD AND NEW TESTAMENT.



# THE AUTHOR'S PREFACE,

CONTAINING A

BRIEF HISTORY OF BIBLICAL INTERPRETATION.

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INDEPENDENTLY of all consideration of its religious advantages, no book has conduced more than the BIBLE to the high cultivation and moral advancement of the human mind. The labour bestowed by so many of the learned upon the just interpretation of this inestimable book is of itself an attestation of its worth, and gives countenance to the supposition that Divine Providence has appointed it for the attainment of great designs. So long as the professors of that religion, whose doctrine and morals are contained in the Bible, apply themselves, as they have hitherto done, to explain its contents, the learning of Christians will be eminently conspicuous. Nay, a well-grounded system of Biblical Interpretation presupposes no slight degree of knowledge, and almost compels the instructors of the rising clergy to apply themselves closely to literary pursuits,

in order to acquire a knowledge of the ancient oriental languages,—of the most celebrated works of the Greeks and Romans,—of ancient history,—and of many sciences for which the constant exercise of the power of thinking is required. It cannot, indeed, be denied that the interpreters of Holy Scripture, both Jews and Christians, have often swerved from the truth, and introduced error, superstition, and prejudice, instead of a sound knowledge of religion and ethics. But it was precisely the want of a well-regulated and systematic Scheme of Interpretation which produced such disorders of a fanatical imagination, or, to say the least, such palpable aberrations of the understanding. As even with the possession of much knowledge, both philological and philosophical, numerous and long-continued errors have been mixed up with the important work of Biblical Interpretation, it is evident that a System of Interpretation, founded on sound principles of reason—on philology, grammar, and history, is in the highest degree necessary for future teachers of religion. I trust, then, that a brief sketch of the history of Biblical Interpretation, however imperfect, will have the effect of exciting many divines and theological students to devote all the powers of their mind to acquire such a knowledge of languages, of philosophy, and history, as will prepare them to expound the most important of books agreeably to sound and judicious rules. In order to excite and strengthen such aspirations after truth, I shall here,

by way of Preface, give a brief history of Hermeneutics. But, as the history of the actual progress of Biblical Interpretation cannot be well separated from the history of its Science, the object will be best attained by combining a brief sketch of both. Students in theology can, by means of their tutors, or from the books referred to in the sequel, acquire more extensive information.

This history may be divided into three periods :— first, from the time of Christ to the fourth century ; second, from the fifth century to the Reformation ; third, from the latter period to our own times.

### FIRST PERIOD.

#### FROM CHRIST TO THE FOURTH CENTURY.

1. It will be shown in the sequel, § 227, how the Jewish teachers treated the Scriptures of the Old Testament. Their perverted and singular modes of interpretation will be best learned partly from the Chaldee Targums and from the Talmud, and also in part from the later Rabbinical writings.

2. How Jesus in some measure adapted himself to their modes, but at the same time opposed their errors, will be shown in the sequel, § 263, and the following paragraphs. He revealed the true sense of the ancient prophets, and restored the genuine interpretation of the law.

3. The Apostles adhered in the main to the interpretation which they learned from Jesus,

and had further discovered through their own reflection, under the guidance of the Spirit of God (1 Cor. ii. 9—14; 1 Pet. i. 11, 12; 2 Pet. i. 19.)

4. The successors of the apostles were partly Jewish, partly Gentile, Christians.

(1.) The learned converts from Judaism to the acknowledgment of Jesus as the Christ, did not adhere to the simple method of interpretation made use of by Jesus and the Apostles; they introduced much that was irrelevant into Christianity from Jewish literature, and they were particularly devoted to the practice of allegorizing, of which we have an example in the Shepherd of Hermas.

(2.) Those Christians who had formerly been Gentile teachers brought with them the mode of interpretation which was made use of by the commentators on the Greek poets, particularly Homer. The most ancient of the Fathers were in the habit of straining and torturing the words of Holy Scripture, so as to make them available for their immediate object, although they contained nothing of that meaning which they wished to extract by their recondite and far-fetched applications. This was called the interpretation *κατ' οἰκονομίαν*, [or the *economical* method of interpretation.] Tatian and Athenagoras afford many specimens of it. The practice of *allegorizing* was introduced at a very early period into Alexandria. Clement of Alexandria was somewhat moderate in its use, but Origen quite extravagant. The labour, notwith-



standing, which this great man devoted to the study of the Bible has been of the highest value, both with respect to sacred criticism in general, and to the discovery of the literal sense of Scripture in particular. Next to Origen, Chrysostom has best unfolded the literal sense, and has, besides, avoided the forced and recondite *allegory* of Origen. Jerome, a close follower of Origen, whom he kept perpetually in view, is unquestionably next to him the most skilful interpreter, as he has proved both by his own Biblical works, and by his improvement and revision of the Vulgate. This improved Vulgate was the foundation of Scriptural Interpretation throughout the whole Western Church. By the aid of this Version it was that Luther was enabled so admirably to translate the Old and New Testament from the original text, without the possession of such philological knowledge as would have otherwise been required for so difficult a task. With the exception of Ephrem the Syrian, the Eastern Church, at this period, produced no good commentator on the Scriptures whose writings have survived.

## SECOND PERIOD.

FROM THE FIFTH CENTURY TO THE REFORMATION.

1. In the Greek church, Theodoret made a good collection of Scriptural comments, chiefly from the writings of Chrysostom. He has also derived from Origen much that is useful, while, like

Chrysostom, he avoided that Father's allegorical method of interpreting. Theophylact, Euthymius Zigabenus, and Œcumenius laboured in the same department; they made compilations from the old Greek Fathers, on which account their comments are not devoid of value. Shorter collections were made by Olympiodorus in the seventh century, by Procopius of Gaza in the sixth, and by Nicetas (Serronius) at Constantinople in the eleventh. Such extracts from the old commentators were called *επιτομαι ἐρμηνειων*, and after the twelfth century, *Catenæ Patrum*.

2. In the Latin church Augustine was the precursor in the exposition of the Scriptures, as well as in theology in general. For, although his acquaintance with the original languages was extremely defective, he was a man of uncommon genius, and his deep knowledge of human nature frequently supplied the want of learning.

The Venerable Bede has, in his 'Commentarii in Libros Sacros,' made compilations from Jerome, Ambrose, Augustine, and other Fathers of the Latin church.

Of any peculiar instructions in aid of the interpretation of the Holy Scriptures, nothing solid or useful is to be found in either of these periods. Nay, what Tichonius has written in the fourth century, Hadrian in the fifth, and Cassiodorus in the sixth, scarcely deserve to be named, except as matter of history. Although Augustine has, in the third book of his 'Christian Doctrine,' shown the

teachers of Christianity how to make a proper use of Holy Scripture in popular instruction, we find nowhere in his writings any sound rules for the discovery of the historico-grammatical sense. So much time was taken up in the Greek and Latin churches in refuting the Nestorians, Eutychians, and other heretics (so called), that the critical study of the Holy Scriptures was neglected. Few, if any, new investigations were attempted. Men were content to refute their adversary by the most forced interpretations of some passage in the Scriptures; if any of their interpretations had the semblance of an authority in its favour, and was but supported by tradition, it carried the day. During the time of the Schoolmen there were few Latin divines who were even moderately acquainted with Greek, to say nothing of Hebrew. When an error had crept into the Vulgate, which was every day becoming more and more corrupted, all who used this version were led to adopt the same error.

### THIRD PERIOD.

#### FROM THE REFORMATION TO THE PRESENT TIME.

The light of Greek and Latin literature burst upon Europe in the fourteenth and fifteenth centuries. The desire of acquiring a knowledge of the ancient languages became general. Need I name Ficini, Reuchlin, Erasmus?—or Luther, who, by

his translation of the Bible, contributed so much to a better mode of scriptural interpretation? By what a smooth and easy path did Melanchthon lead his hearers to the interpretation of the New Testament, in his explanation of the old profane writers! Matthew Flacius, however, was the first to whom we are indebted for the idea of a peculiar *system* of interpretation. His 'Clavis Scripturæ Sacræ' is still, in many respects, a useful book. What the Ancient Fathers had said on the interpretation of Scripture, Flacius abridged, examined the principal parts of their comments, pointed out the way to the investigation of the true sense, and thereby rendered great service to the clergy. It is to be lamented that the theologians and commentators who succeeded him did not follow in the steps of their able precursor. Theological disputes ensued; the Lutheran doctrines were reduced to a *system*, which, contrary to the design of the founders,—at least of a Chemnitz, was abused so as to close the door against new investigations. Men of the greatest talents were continually dividing, and joining the teachers of erroneous doctrines, as in the fifth and sixth centuries. Subsequently the disputes between the Roman Catholics and the Lutherans, after the rise of the order of Jesuits, gained the ascendancy. The members of this order applied themselves but little to the study of Exegesis, with the solitary exception of John Maldonado, in the middle of the seventeenth century, who compiled commentaries

on the greater part of the Holy Scriptures from the more ancient Expositors. Even the Protestants began to slacken in their scriptural studies; indeed there were at that time too few helps to a better method of interpretation. These were first provided for them in other countries of Europe. Among the most important and essential were the Polyglots. Cardinal Ximenes conceived the first plan of a work of this kind, and completed it at a munificent expense. Benedict Arias Montanus, Xantes Pagnini, G. Michael Le Jay, and his learned coadjutors, have left an everlasting memorial of themselves through their praiseworthy industry; and have thereby conduced to give the Bible a celebrity above all other books. The Germans made too late a use of these important works; nevertheless, by their industry in the seventeenth century, they overcame many difficulties which lay in the way of a better interpretation of the Scriptures. One of the most renowned men of this period was Solomon Glass: his '*Philologia Sacra*,' which first came out in 1623, was for more than a century a guide to the interpreters of the Bible. The other peculiar Systems, which were written in and after that time, to about the year 1720, have now lost all their usefulness, although they were the best which then existed for the interpretation of the Bible. The names of all these writers will be found in J. G. Walch's '*Bibliotheca Theologica Selecta*,' Vol. IV. p. 209 and the following pages. I shall now mention the names only of J. Gerard,



J. Olearius, J. C. Dannhauer, and superior to these, Augustus Pfeiffer, who introduced a more improved method in his '*Hermeneutica*,' and especially in his '*Critica Sacra*;' as did J. Benj. Carpzov,—and also Val. Er. Loescher, both in his work, '*De Causis Linguae Hebr.*,' and in his '*Breviarium Theologiæ Exegeticæ*.' The writings of the last named individual were directed against the school of Halle, or rather that of Frank; these controversies were conducted indeed with a little too much asperity, for Frank and Lang had excited hundreds of young men, in Halle and elsewhere, to devote themselves to the study of the Bible, and to take philosophy less as their guide than was then usual in such labours, which should derive their light from history and philology. It cannot be denied that Franke and his followers often endeavoured to elicit more from the words of the Bible, and especially the New Testament, than they actually contained; but this practice did not long continue. The same school produced a Rambach, a disciple of Buddeus. The Lectures which came out after his death on his '*Exercitationes Hermeneuticæ*' exhibit an original thinker, who had firmly determined to shake off the trammels of the then prevailing prejudices in regard to the interpretation of the Scriptures. Reckenberg, in his '*Tractatus de Studio sacræ Hermeneuticæ*,' made good use of the groundwork laid by Rambach; and in 1736, in his '*Nexus Canonum Exegeticorum Naturalis, &c.*' brought to light the merits of this divine in the art of interpretation.

Sigismund James Baumgarten has, in his 'Unter-richt von Auslegung der Heilige Schrift,' 1742, published systematic rules for the art of interpretation, which may be seen in the 'Ausfuhrlichen Vortrag uber die Biblische Hermeneutik,' published by Bertram in 1769.

While these things were doing in Germany, another mode of interpretation was invented in Holland. John Koch (Cocceius) had, with all his learning, most far-fetched notions as to the true manner of expounding the Scriptures. He and his coadjutors fell into the mystical and allegorical method of interpretation, and his system of *Covenant-theology*\* misled him to the adoption of many false notions: notwithstanding this, his 'Lexicon et Comment. Sermonis Hebraici' was the best dictionary of the time. A more judicious course was pursued by Vitringa, as is shown in his ample Commentary on Isaiah. But the leader and guide of commentators in every branch of sacred criticism, and principally that of the New Testament, was the celebrated Hugh de Groot (Grotius), who shone above all the interpreters of

\* The Cocceians imagined that they could not give a more sublime and engaging aspect to the christian religion than by representing it under the garb and analogy of a *covenant* entered into between God and men. See Mosheim's Eccl. Hist. Vol. III. pp. 456 and 491. Translated by James Murdock, D.D., 1832. Their straining of this scriptural metaphor led them into many chimerical conceits. Another remarkable error of the Cocceians, consisted in their system of interpretation, built on a plurality of signification in words, or a *manifold* interpretation of Scripture.—

TRANSLATOR.

his day, in knowledge of the ancient languages, good taste in the art of interpretation, an uncommon genius, and a noble gift of elucidating the obscure and penetrating into the sense of the Holy Scriptures.

The theory of Scriptural Interpretation was attended to by Rivet in Holland, and by John Alphonsus Turretin in Switzerland. The work of the last writer, '*De Sacræ Scripturæ Interpretandæ Methodo*,' which was first published in 1728, was so highly esteemed by Teller, that he published a new edition of it with additions.

New and important helps to the interpretation of the Old Testament were provided by one of the greatest of oriental scholars, Samuel Bochart, in 1663, in his '*Hieroicoicon*,' and his '*Geographia Sacra*.' A still clearer light was thrown on its interpretation in Holland, after the commencement of the eighteenth century: Albert Schultens, the founder of a new and better mode of treating the Holy Scriptures, in his '*Origines Hebrææ*,' 1723, examined the books of the Old Testament from a new point of view, and laid the foundation for their better interpretation, chiefly from the Arabic and other Semitic dialects. His '*Institutiones ad Fundamenta Linguae Hebraicæ*,' followed in 1737. Schroeder continued with the happiest results the work begun by Schultens. The immortal John David Michaelis, with his successors in Germany, not only made use of the new discoveries and treasures of oriental literature, which have reached us from Holland,—



as well as from England, France, and Italy, through the labours of a Kennicott, a Houbigant, and a De Rossi,—but by new investigations continued them with as much acuteness as industry. How much have the ‘*Orientalische Bibliothek*’ of Michaelis, the excellent treatises of an Eichhorn and his coadjutors, in the ‘*Repertorium für Biblische und Morgenländische Litteratur*,’ and in the ‘*Allgemeinen Bibliothek der Biblischen Litteratur*,’ with the writings of a Doederlein, a Dathe, a Storr, a Schnurrer, a Paulus, a Bauer, an E. F. K. Rosenmüller, and others, contributed to a more just and systematic explanation of the Old Testament! Glass has been as it were new created, and advantageously re-modelled by Dathe and Bauer. We have, within the last thirty years, obtained new Hebrew, Arabic, Syriac, and Chaldee grammars; many excellent philological tracts, relating to the dialects and their use; the LXX, and its value and use in the explanation of the Old Testament,—such as those of Fischer and others; and how industrious have been our modern oriental scholars in publishing new, and, in some respects, improved editions of the works of the older ones, such as Bochart, Cocceius, and Walton!

In regard to the interpretation of the New Testament, the Germans have attained the highest eminence without much foreign aid, except that derived from polyglots and various readings. John Solomon Semler led the way, in his ‘*Vorbereitung zur Theologische Hermeneutik*,’ 1 vol.

Halle, 1760, of which three other volumes followed to 1767 :—he had strengthened his natural genius by critical inquiries, and by investigating the history of the text of the Bible, in the valuable works of Richard Simon, J. Clericus, and J. Morinus; and being a man of strong mind, and resolute and independent spirit, he hazarded many sentiments which none, before his time, had ventured to express. In 1761 appeared the ‘*Institutio Interpretis N. T.*’ of the immortal Ernesti. Both these learned men devoted all their exertions to bring into vogue the grammatical and historical mode of interpretation. Mill, Bengel, and Wetstein had already published their critical works; and Semler selected the most useful in order to communicate them to other theologians, in two treatises, viz. ‘*J. J. Wetstenii Libelli ad Crisin atque Interpretationem N. T. pertinentes,*’ &c. 1766; and ‘*Apparatus ad liberalem N. T.*’ as well as ‘*Ad V. T. Interpretationem,*’ Halle, 1767 and 1773. To this succeeded his ‘*Neuer Versuch zur gemeinnützigen Auslegung des N. T.*’ 1786; and ‘*Zur beförderung der Kirchlichen Hermeneutik,*’ 1788.

In the mean time Ernesti laboured in his ‘*Theologische Bibliothek*’ at every opportunity, to promote improvements in the true mode of interpretation. He was the precursor of one of whom Germany may boast, who has never been equalled in the criticism of the New Testament,—the immortal Griesbach;—and for the interpretation of Scripture she has produced a Noesselt, a Doeder-

lein, a Knapp, a Dathe, a Storr, a Morus, a John George Rosenmüller, a Schleusner, and many others.

The Introductions to the Scriptures of the New Testament by Michaelis (with the elucidations of Herbert Marsh), and by Haenlein, have contributed still further to promote systematic Interpretations. It is needless to mention what light has been thrown on the just interpretation of many passages by the *Würterbuch* (Dictionary) of Teller. The Translation of the New Testament, with the notes of Michaelis, together with some other good versions of the whole New Testament, as well as of separate portions, have promoted the just expression of the Greek original in our vernacular tongue [German]. The study of the art of interpretation itself has gradually assumed a new form. To this Eichhorn has contributed not a little in his works already referred to, particularly by two pieces in the '*Algem. Biblioth. der Biblischen Litteratur*,' B. IV. st. 2; and B. VI. st. 1. Dr. Ammon has produced a new edition of Ernesti, with valuable additions.\* The Lectures of the immortal Morus on the same work

\* I do not deny that the additions of Ammon are now and then valuable; but they are of much less utility in promoting the use of Ernesti's work than might have been expected from a new editor. Many of the notes, moreover, are of little importance; some irrelevant; others abound with palpable errors. The reader, in order to observe this, has only to refer to the *Prolegomena*, § 3, 6, 8, 12. Part I. Sect. I. cap. I. § 2, 3, 7, 11. cap. II. § 12. Sect. II. cap. V. § 3. Part III. cap. I. § 6. cap. II. § 1, 2. cap. III. § 4. cap. IV. § 6. cap. V. § 3.

were continued by Professor Eichstadt, and adapted to our times by valuable augmentations. But Doctor Plank, in his 'Einleitung in die Theologischen Wissenschaften,' (Introduction to Theological Sciences,) Vol. II. Part iii. sect. 1, has laid down such just principles of Hermeneutics, and so applicable to these times, that they may with safety be recommended to future Interpreters. G. W. Meyer, of Gottingen, a genuine pupil of Eichhorn, has published the first volume of a 'Hermeneutik des A. T.' which is very copious, and at the same time eminently solid. [The second volume was published at Lubeck, in 1800.—H.]

The pleasure which I feel at the increasing fame of Germany, and the pleasing expectations of the great benefits to be derived from the works of so many learned men, in the confirmation of truth, have encouraged me to be more diffuse than I had at first proposed.\* May these expectations not be frustrated! and may the rash and licentious

cap. VI. § 18. cap. IX. § 31, 45, 47, 50. cap. X. § 21, 22.—  
HERINGA.

The reader may consult the English translation of Ammon's edition of Ernesti in the Biblical Cabinet, where are some excellent additional remarks by the Translator; who, however, does not seem in every instance to be perfectly acquainted with Ammon's views, owing to the concise way in which that writer expresses himself, and his not giving examples in proof of his assertions.—TRANSLATOR.

\* This may be pardoned to the learned German; but I cannot help thinking the praise rather too unlimited. Since the death of Ernesti, the inconsiderate zeal of numbers who undertook the reading and investigation of Scripture, with the so called

attempts at hazardous interpretations, and the sub-tilty of a (so called) higher criticism, which cuts into

higher criticism,—many rash hypotheses,—and systems of the ‘Critical Philosophy’ [Kant’s],—this same Germany, which bore such excellent fruits, produced also abundance of weeds. The ‘Wörterbuch’ of Teller has no doubt its merits, but it has also great defects; and I would advise no young man to attempt to make use of it unless he compares it with Lang’s work, ‘Zur beförderung des nützlichen gebrauches des Tellerischen Wörterbuchs’ [For promoting the profitable use of Teller’s Dictionary]. The ‘Library,’\* too, of Eichhorn, now closed,—(supplanted, it seems, by the vastly inferior ‘Journal’ of Gabler,)—furnishes too many proofs of that laxity and licentiousness in the treatment of the Holy Scriptures which our author proceeds with so much justice to lament.—HERINGA.

In order to form a just estimate of the writings of Semler, Eichhorn, and other modern divines, so deservedly commended by Seiler, it should be observed, that while it is impossible to appreciate too highly many of their labours in the general criticism and interpretation of the Scriptures, several of their writings have tended, in no slight degree, to undermine the Divine authority of the sacred records. They have been herein opposed, in Germany and Holland, by some of the ablest divines in those countries. In order to acquire full information on this subject, I would recommend the perusal of an interesting treatise by Heringa, published in the Dutch language, among the tracts of the Hague Society for the Vindication of the Christian Religion, entitled ‘Vertoog over het recht gebruik en hedendaagsch misbruik der Kritiek in de behandeling der heilige Schriften’ (Essay on the Use and modern Abuse of Criticism in the treatment of the Holy Scriptures), Amsterdam, 1793, in which the works of these and other celebrated German divines are carefully examined, their excellences duly appreciated, and the student put on his guard against their errors and abuses. See also Ypey’s excellent ‘Ecclesiastical History of the Eighteenth Century,’ in the same language, 12 vols. 8vo.—TRANSLATOR.

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\* The ‘Allgemeine Bibliothek der Biblische Litteratur,’ or Universal Library of Biblical Literature.—TRANSLATOR.



the very life blood of Christianity, not have the effect of introducing a scepticism into the investigation of Scripture more dangerous than the dreams of Mystics and Allegorists—nay, than even ignorance itself!

The following are the peculiar modern Systems of Interpretation, since the year 1770, according to the order of time in which they were written:—

JOACH. EHREN. PFEIFER, *Institutiones Hermeneuticæ Sacræ, veterum atque recentiorum et propria quædam præcepta, complexæ.* Erlangen, 1771, 8vo. The author, my ever revered tutor, has in these Lectures taken in some degree a scientific view of the Art of Interpretation.

SAM. FRIED. NATH. MORI, *super Hermeneutica N. T. Acroases Academicæ.* Editioni aptavit, præfatione et additamenti instruxit CAR. ABR. EICHSTAEDT. Vol. I. Lips. 1797 [Vol. II. 1802], 8vo.

G. T. ZACHARIÆ, *Einleitung in die Auslegungskunst der H. Schrift* [Introduction to the Art of Interpreting the Scriptures]. Gottingen, 1778, 8vo.

GEORG. MAYERI, *Institutio Interpretis Sacri.* Vindob. 1789, 8vo. [This learned writer was of the Church of Rome.—TRANSLATOR.]

J. A. ERNESTI, *Institutio Interpretis N. T.* Edit. 4. *Suis Observationibus auctam curavit CHR. FRIEDR. AMMON.* Lips. 1792. [1805—1809.

A translation of this work, with additions from the writings of Keil, Morus, Beck, &c., and notes by Professor Stewart of Andover, was published in America, and re-published in London under the following title:—‘Elements of Biblical Criticism and Interpretation, &c. with additional observations by the Rev. E. Henderson.’ London, 12mo. 1828. A translation of Ammon’s edition of Ernesti has been since published in the Biblical Cabinet, entitled ‘Principles of Biblical Interpretation,’ translated by Charles H. Terrot, A.M., late Fellow of Trinity College, Cambridge. Edinburgh, 1832. See pp. 15, 16, n.—TRANSLATOR.]

- G. L. BAUERI, *Hermeneutica Sacra V. T.* Lips. 1797, 8vo.  
 ———, *Entwurf einer Hermeneutik des Alten und  
 Neuen Testaments zu Vorlezungen*, [Sketch of Herme-  
 neutics of the Old and New Testament, in a course of  
 Lectures,] Leipzig, 1799.
- GOTTL. WILH. MAYER, *Versuch einer Hermeneutik*, [Essay on  
 Hermeneutics,] Lubeck, 1799.\*

\* The following are the best works on the subject written since Seiler's time:—

- GOTTL. WILH. MAYER, *Grundriss einer Hermeneutik des A.  
 und N. T.* Gotting. 1801, 8vo. (Principles of Herme-  
 neutics of the Old and New Testament.)
- C. D. BECKII, *Monogrammata Hermeneutices Librorum Nov.  
 Fœderis*, P. 1. 1803, 8vo. Lips.
- K. G. BRETSCHNEIDER, *Historisch-Dogmatische Auslegung  
 des N. T.* (Historico-Dogmatic Interpretation of the New  
 Testament), Leipz. 1806, 8vo.
- D. CAR. AUG. THEOPH. KEILII, *Elementa Hermeneutices N. T.  
 Latini reddita a C. A. G. Emmerlung*. Lips. 1811. This little  
 book contains much useful information in a small compass.
- JOHANNES JAHN, *Enchiridion Hermeneuticæ Generalis Tabu-  
 larium Vet. et Nov. Fœderis*, Viennæ, 1812, 8vo. This work  
 is too well known to require commendation here. It is,  
 I think, the most useful work of the size (184 pages) for  
 assisting the study of the grammatical interpretation of the  
 Old and New Testaments. It is particularly valuable for  
 the number of Scripture references which it contains in illus-  
 tration of the author's positions; but the learned Professor  
 has been justly censured for combining the Hermeneutics of  
 the Old and New Testament. See O. P. B. (viz. Hasen-  
 ritter)'s review, in *A. L. Z.* Jena, 1812, 8vo. No. 41,  
 and Eichstadt's remarks in his preface to '*Mori Acroases*'  
 (an admirable work, and almost indispensable to the eluci-  
 dation of Ernesti's *Institut.*). Jahn, who died in 1816, was  
 a Divine of the Church of Rome, and Professor of Dogmatic  
 Theology in the Imperial College of Vienna.
- Jo. JACOBI GRIESBACH, *Vorlesungen über die Hermeneutik  
 des N. T.* (Lectures on the Hermeneutics of the New Tes-

I now humbly submit to the candid judgment of the learned reader this attempt of mine to furnish a work on the Art of Interpreting the Bible. This work contains a slight augmentation of the principles laid down in the Lectures on Hermeneutics, which I delivered some years since at the University of Erlangen. As the objects of this Science have been

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tament), a posthumous work, edited by John Charles Samuel Steiner. Nurnberg, 1815. 8vo.

FREDERIC LÜCKE, *Grundriss der N. T. Hermenentik üind ihrer Geschichte* (Principles and History of the Hermeneutics of the N. T.) Gottingen, 1817. 8vo.

T. P. C. KAISER, *Grundriss einer Systems der N. T. Hermeneutik* (Principles of a System of Hermeneutics of the N. T.) Erlangen, 1817.

G. B. REDDING, *Uitlegkundig Handboek voor Ongeleerden* (Manual of Hermeneutics for the Unlearned). Groningen, 1807. This work is written in a popular style.

GEORGE CHRISTIAN KNAPP, *Scripta varii Argumenti, maximam partem Exegetici et Historici*. Halis Sax. 1805, et iterum, 1823. 2 vols. 8vo.

A Translation of the late Dr. Knapp's work, entitled 'Vorlesungen uber die Christliche Glaubenslehre,' Halle, 1827, has been published in America with the following title: 'Lectures on Christian Theology, &c. translated by Leonard Woods, jun. Abbot Resident at the Theological Seminary of Andover.' 2 vols. 8vo. New York, 1832.

J. H. PAREAU, *Institutio Veteris Test.* Utrecht, 1822. 8vo.  
 ———— *Novi Testamenti.* Ditto.

Pareau's works, which will be more particularly referred to in the sequel, are, like those of the Dutch divines in general, quite free from that laxity of interpretation by which the German divines have been so much distinguished. Also the works of Noesselt, Storr, Doederlein, Tittmann, Alber, &c., some of which will be referred to in their proper places. To these may be added the second volume of the Rev. Thomas



from time to time examined by the learned from various and new points of view, these Lectures have consequently assumed a somewhat different form. The more numerous are the helps to the explanation of the Holy Scriptures, the more accurately defined should be their use. We must keep pace with our contemporaries in the instruction of stu-

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Hartwell Horne's Introduction to the Critical Study of the Holy Scriptures. 7th Ed. London, 1834. English divines and theological students are indebted to this able and industrious writer for pointing out the best sources of information among the divines of the German school, and at the same time discriminating carefully between the various characters of those learned and ingenious, though often extravagant and dangerously speculative, writers. The English student should also not neglect to read with attention the profoundly learned and valuable Lectures of Bishop Marsh. The best edition bears the following title:— 'Lectures on the Criticism of the Bible, with two Preliminary Lectures on Theological Study and Theological Arrangement; to which are added, Two Lectures on the History of Biblical Interpretation. By Herbert Marsh, D.D., F.R.S., and F.S.A., Lady Margaret's Professor of Divinity in the University of Cambridge, and Bishop of Peterborough. Cambridge, 1828.' The 11th and 12th Lectures contain a lucid history of biblical interpretation, from the earliest times to the present. The style of this work is clear and agreeable, and the information which it contains is indispensable to the man of liberal education as well as the divine. The Dissertations prefixed to Campbell's 'Translation of the Gospels' abound also with valuable philological and hermeneutical investigations; and, although not expressly written with this view, the 'Scripture Testimony' of the Rev. John Pye Smith, D.D., contains a fund of useful information, brought down to the most modern times, on this important subject, the taste for which, I am happy to add, seems rapidly on the increase in this country. For the other works of English divines on the same subject, see Mr. Horne's Introduction.—TRANSLATOR.

dents in Theology, and be constantly on the look out to ascertain what kind of knowledge our hearers *immediately* require, and what particular errors they should be guarded against.

The plan of this work is simple :—

The Bible is a book given by Divine Providence to *men*, by means of *human* agency and through the medium of reason, being that without which no revelation could be received, understood, or explained. Consequently,

I. All interpretation should be regulated by universal *Principles of Reason*. With these Principles the present work begins. Then follows :

II. The Art of Interpretation applied to the Bible : which embraces—

1. Rules for the Interpretation of

(1.) The whole of the Old Testament.

(2.) The several parts thereof.

2. Rules for the Interpretation of—

(1.) The whole of the New Testament.

(2.) The several parts thereof.

The rest will be found in the Contents. If this book be found applicable to our times, I trust that students in Theology will profit by the use of it. This is the sole wish of my heart.

G. F. SEILER.

*Erlangen*, 1800.

# INTRODUCTION,

CONTAINING

PRELIMINARY OBSERVATIONS ON THE EXPRESSION OF  
THOUGHTS BY SIGNS,  
AND THE EXPLANATION OF THESE SIGNS.

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§ 1. THE mind would, even without the aid of words, or other signs of ideas, have been conscious of certain perceptions, affections, and sensible impressions; but it could neither clearly distinguish them, nor retain them in the memory; neither would it be able to attain a rational insight into the connection between cause and effect. For this purpose certain signs are necessary for distinguishing things when not present to the senses.

§ 2. One man cannot immediately perceive the thoughts and sentiments of another. As, however, the intercourse of mankind, their progressive improvement, and their religious and moral cultivation, rendered a mutual communication of thought and sentiment among the various mem-

bers of society unavoidable,—it was requisite that there should be certain means of promoting this communication ; these means are the *Signs of our Thoughts*, or *Signs of Ideas*.

OBSERVATION.—The phrase *Signs of Ideas* is, when taken in a *general* sense, used to express *every* outward action which makes known to others, by means of the senses, what passes in the mind.

See ‘Ueber Sprache in Rücksicht auf Geschichte der Menschheit,’ [On Language as connected with the History of Man,] by C. G. ANTON. Görlitz, 1798.

§ 3. The *Signs of Ideas* are expressions of that thing which can be discerned in the mind,—consequently of a certain definite condition,—of an experience, a feeling, a desire, an affection, or a clear perception, and a free determination of the will. That thing in the mind which is intimated by an outward sign is called *the thing signified*.

§ 4. In order to attain the object of a mutual communication of thoughts, each sign should express a *certain definite state, perception, and operation of the mind*, or a condition of the same ; that is, each sign must have its proper signification—its definite sense.

That branch of science which is occupied with the Doctrine of Signs is called the Knowledge of *Signs* (Semiotics). It consists partly of the *Art of Signification*, which teaches rules according to which an object is to be distinctly pointed out by appropriate signs : partly of the *general Art of*

*Interpretation*, or *Hermeneutics*, which teaches the rules by which the *Signification* of the Signs of our Thoughts is to be discovered. The business of him who discovers and expresses the sense of a speech or writing is called *Interpretation*.

§ 5. The *Signs of Ideas* are either *natural* or *artificial*. The *natural* are so constituted that they may be easily understood by any one without previous instruction, without any conventional agreement, without the introduction of arbitrary customs: as, for instance, when a person in danger of drowning, and unable to call out, beckons with his hand for help. The *artificial* signs are such as have been received and confirmed by convention, or the introduction of *arbitrary customs*.

§ 6. The conceptions which are pointed out by signs are received from others by the eye or the ear; they may also be made known through the senses of feeling, taste, or smelling: for example, to place in the hand a fragrant rose in full bloom, is in many parts of the East a significant act.

§ 7. Besides this, *Representations* (or *Types*) of the things themselves, also certain *Motions of the body*, as well as compound *Actions*, are signs of Thoughts and Sentiments. These are called *symbolic* actions: for example, Jeremiah wears a yoke; the high priest is commanded to bathe before he approaches God; Baptism; the Communion.

OBSERVATION.—*Mimes* and *Gestures*, *Symbols* and *Hieroglyphics*, and such *Signs of Ideas*, were in ancient times necessary and important helps, in communicating to others certain kinds of knowledge, and in handing them down to posterity. The *Interpretation of Dreams* is also a species of explanation of supposed Signs of Ideas.

§ 8. We have hitherto treated principally of *Speech* and *Writing*, which are the two most perfect Signs of Ideas, by the use of which mankind is civilized, and religious and moral instruction imparted and propagated. Words expressed in *sounds* are the *immediate signs* of ideas—words expressed in *writing* the *mediate*.

OBSERVATION.—The language suited to the infancy of mankind consisted necessarily of but very few sounds. Gestures and actions were necessary to express thoughts and sentiments. An object or an action was frequently signified by drawing a *sketch* or *figure* of it. Of this consisted *emblematical* and *hieroglyphical* writing, which was used in the East and in Egypt until the invention of *letters*, which is attributed to the Phœnicians.

Allgemeine Geschichte der Morgenländischen Sprachen und Litteratur,' [History of Oriental Languages and Literature,] By S. F. GUNTHER WAHL. Leips. 1784. 3 Abschn. § 6. S. 377.

JOH. NIK. TETENS, Ueber den Ursprung der Sprache und der Schrift, [On the Origin of Speech and Writing,] Wismar, 1772.

§ 9. HERMENEUTICS (or the *Art of Interpretation*), which is employed in the discovery and explanation of the sense of a speech or writing, is, *objectively* considered, a collection of rules, through the application of which the sense of the speech or writing is found and accurately expressed. *Subjectively*



considered, it is the knowledge of these rules, and the *ability* to apply them judiciously to the discovery and expression of that sense. This ability, obtained by exercise in explaining according to Rules, constitutes an *Interpreter*. The individual who, without the aid of fixed rules, but by the practice of reading and reflection only, has learned to explain the Bible, is an *empirical* interpreter. *Hermeneutics* is thus the *theory* of Interpretation—*Exegesis* is the *practice*. Both are included under the name of *Exegetical Theology*.

§ 10. By exercise in the translation and explanation of various writers, a readiness may be acquired in interpretation; and the hermeneutical sense rendered so strong and acute, that the meaning of the Holy Scriptures in many passages may be easily found and accurately determined; but there are, notwithstanding, many obvious grounds for the *necessity* and *advantage* of a well-ordered and regular system of canons for the interpretation of the Bible.

1. The contents of the Bible require a more accurate exercise in the Art of Interpretation than is necessary for the understanding of other books. The Holy Scripture, particularly in the books of the New Testament, abounds in references to super-sensuous and spiritual objects;—to God, and other Intelligences;—to the counsels and will of the Supreme Being;—to conscience, duty, immortality, and a future state of rewards and punishments.

2. In the books of the Old Testament there occur objects from the most *remotely ancient* period of the human race, objects moreover appertaining to *countries* far removed from us; *events* such as *never occur* in our times; *imagery* which we are not in the habit of using.

3. This is all contained in a *language* long since dead, in a *style* altogether peculiar; under poetical forms, and in prophetical compositions; or in sententious Aphorisms, such as are not found in other books.

4. Add to this, that these books were composed by *various writers*, from time to time, so as to embrace a period of nearly 2000 years.

5. Further, that the same truths of Religion and Morals were at first, in order to adapt them to the wants of the *infancy* of mankind, expressed in symbols;—subsequently, from time to time, written in words, and finally stripped of their investiture of sensible images, and presented in a more refined and spiritual form.

6. Finally, the present *state* of *Theology* and *Religion* renders a systematic and well-founded exercise in the Art of Biblical Interpretation more necessary than ever, inasmuch as nearly every interpreter has a *peculiar opinion* of his own; many are too apt, without due caution, to embrace opinions for their *novelty*, without inquiring whether they are also founded on *truth*; and it is indispensably necessary to determine which of the *conflicting interpretations* is the right one; inasmuch as, moreover,



by the application of modern systems of philosophy to religion,—by proposed *moral interpretations*,\*—and finally, by the theological opinions concerning the system of *accommodation*, new difficulties are spread in the way of the interpretation of the Scriptures.

§ 11. If, then, the future minister of religion would not be content with merely *repeating the words* of others, but would prefer *examining* for himself their interpretations, with the aid of his *own understanding*, and choosing the most probable, he should learn the *general* and *particular* rules of the Art of Interpretation, and make himself acquainted with the manifold *helps* to the discovery of the sense; he should learn the right method of analyzing a text, and treating each portion of it in order, so as to express and elucidate the true sense, as well of the peculiar phrases and expressions, as of the entire import, with fidelity, clearness, and precision.

§ 12. With the exception of the rules prescribed by Logic for the just explanation of every description of writing, and besides some exercise in the translation of the books contained in the Bible, nothing is here presupposed beyond the usual knowledge which well prepared theological students are

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\* The author here refers to Kant's system, which will be hereafter more fully explained, § 292.—TRANSLATOR.

accustomed to possess on entering the university. But they are on this account the more required, if they purpose becoming interpreters of Scripture, to do all in their power to comprehend these rules, to furnish examples for their exercise, to repeat them over and over again, to imprint them in their minds, and, finally, to recall them to their memories at their exegetical lectures.

## PART I.

### GENERAL RULES FOR THE INTERPRETATION OF THE BIBLE.

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#### CHAPTER I.

##### PRINCIPLES AND GENERAL RULES, PRESCRIBED BY REASON TO THE INTERPRETER.

§ 13. THE object of the moralist is to communicate TRUTH. Truth can be discovered only by Reason, and must be expressed or explained by Words. Consequently all writings, including the *Holy Scriptures*, must be explained by the aid of Reason.

This will be still more evident from the following considerations :—By the aid of memory, understanding, and reason, we become acquainted with the sense or meaning of words, their various relations and connections, their peculiar force, their subordinate notions, &c. By the aid of reason we transfer the contents of a writing from one language to another, and show from just principles

that it retains the true sense. The whole business of Interpretation is therefore performed by the aid of Reason.

§ 14. As rational instruction is an introduction to just thinking, so is *the Art of Interpretation an introduction to the right use of Reason in discovering and expressing the sense of a writing*. The following is therefore a general rule, viz.: *Interpret agreeably to Reason*.

OBSERVATION.—The principles and rules of Biblical Hermeneutics must be universally acknowledged as fixed and binding; without this a unity of belief is impossible. Our opponent must be refuted by principles which he holds in common with us. This is well observed by C. R. Plank, in his ‘*Einleitung in die Theologischen Wissenschaften*,’ (Introduction to Theological Literature,) Vol. II. p. 97, *et seq.* [Translated by Dr. Turner, New York, 1834.—TRANSLATOR.]

§ 15. The object of an author in his discourse or writing is to communicate his thoughts to others by the aid of words. These could not, however, express his thoughts if he used the same words when in the same connection, sometimes in one sense and sometimes in another. Reason therefore enjoins the rule: *always to use the same words when they stand in the same connection, in one and the same sense*.

If we are right in judging that the books contained in the Bible are written conformably to reason, the canon is obvious: each passage in the Bible has but *a single sense*.

§ 16. Those who would attain the object and end of speech must, if natives of a country which possesses a fixed language, call the same objects invariably by the same names. This national agreement in the fixed use of the same words to denote the same objects, is called the Usage of Words.\* It must be presumed of every intelligent writer, that he employs words according to the *common usage*.

§ 17. The USAGE OF WORDS is, (generally considered,) either universal, or particular. The first takes place in all common writing and speaking; the latter is proper to certain peculiar states, societies, arts, and sciences. There are therefore in every cultivated language common words or terms, and technical terms. We also meet in certain writers with what is called an *idiomatic* usage of words, or a usage peculiar to those individuals.

§ 18. Thus, in the language of the Old and New Testament, a general and particular usage of words is found. In all passages wherein mention is made of things usually occurring in human society, or appertaining to common life, the general usage of words prevails. In those passages, on

\* This phrase, (in German, *Sprachgebrauch*,) equivalent to the *Usus Loquendi* of Latin writers, I have thought better to adopt than to follow the example of those who still use the Latin phrase. The translator of Ernesti's Institut. in the Biblical Cabinet adopts a similar expression—*usage of language*.—

TRANSLATOR.

the other hand, which treat of the state of the soul, of its improvement and perfection, of the relation of man to God, and his redemption by grace, &c., the particular or theological usage of words takes place. An instance of the idiomatic usage is to be found in the writings of John, in regard to the word Logos.

§ 19. As the writers of the Bible were *men*, and wrote *for* men, the Holy Scripture, in so far as it proceeds from men, must be explained like any other human composition. In those passages which evidently contain Divine revelations, the *particular sense* must be attended to which is connected with the words according to the *Divine object*. But as God can communicate to men his peculiar revelations only by the Signs of Ideas with which they are acquainted, these must also be explained by the aid of sound Principles of Reason.

§ 20. As a rational man will write nothing contradictory to his conviction, or his other principles, *the words* of an author should (so far as can be done, with due regard to all his relations) be so explained as to agree with his known habits of thinking. If there be an apparent contradiction thereto, there is possibly a false reading; possibly another signification of the words is to be chosen,—or some other method must be resorted to in order to restore the author's consistency.



§ 21. Every man has some peculiarity (an individuality), according to which his thoughts and the expression of them are fashioned. Reason, therefore, requires that this peculiar characteristic of a writer be, as far as possible, studied, and observed in interpretation. Notice should therefore be taken of, (1.) his country and origin ; (2.) his education ; (3.) the instruction which he received in his youth in religious and other knowledge ; (4.) his usual calling and habits ; (5.) his manners, his opinions, and all his relations, so far as they can be discovered, and as they stand in connection with some one or more passages of his writings. Nothing should be admitted without proof which is inconsistent with this peculiarity of the writer ; but whatever agrees with it should be at all times presumed.

§ 22. The occasion which gives rise to the composition of a writing is often the cause of an author's writing exactly what, and in the manner, he does, and no other. It is therefore the duty of an interpreter accurately to investigate, and in his explanation frequently to recur to, this *occasion*.

§ 23. The time, place, and circumstances of a writer not seldom determine his thoughts and sentiments ; they influence the choice of his words and their combination. The interpreter must attend to this, so often as they appear to have any relation to the contents or form of the writing of which he treats.

§ 24. Every intelligent author proposes to himself in his writings certain objects which he seeks to attain ; and the persons whom he introduces as speaking have also their several objects. In the interpretation, therefore, of a work, these various objects should be traced. The *object* of a writer in regard to his whole work is *general* ; in regard to the several parts thereof it is *particular* or *special*. *Mediate objects* must thus be distinguished from the final object ; *subordinate* from the *main* object ; the objects of the Deity in the permission or appointment of an event ; the objects of Jesus and his Apostles ; the objects of the other persons introduced ; who have sometimes a *good* and at other times a *bad* design. It depends on the design and object, whether a phrase or passage in a writing may or may not be capable of a quite different interpretation.

§ 25. Men are accustomed to express themselves in various ways, according to the several states of mind in which they happen to be. The interpreter must consider the *state of mind* in which words are spoken or written. It must be carefully noticed whether the speaker was in a *calm* or an *excited* state ; if he had well considered what he was saying ; or if he spoke under the influence of passion and with precipitation.

§ 26. Every author writes immediately for his contemporaries, or at least for a certain class of



them. He is consequently bound by reason and by his object to make choice of words to which the reader attaches the same ideas as the writer. With this view the interpreter must pay great attention to the usage of words which prevailed at the time, to the modes of thinking, the sentiments, the manners and customs, of those for whom the writer composed his work, and the occupations and occurrences of the period : this is particularly necessary when a passage is obscure, or capable of various interpretations. Hence follows this important rule : *that interpretation should be preferred, which accords best with the genius and the language of the writer's contemporaries*, for whom he immediately composed his work.

§ 27. But it sometimes happens that a speaker or writer propounds truths, which are understood with difficulty by his hearers or first readers, or which are at variance with their prejudices, views, and sentiments. In this case, the sense of the Author must be carefully distinguished from that in which his hearers or readers understand it. The following rule on this subject is not accurate,—The sense of words consists in that meaning which the hearers or readers actually attach to them : it should be thus expressed,—The sense is that which the hearers or readers *ought* to attach to the words,\*

\* I should rather say :—which can be best explained by a comparison of the modes of thinking and the style of contemporary writers.—HERINGA.

from a consideration of the speaker's or writer's *design*; (for example, the phrase, "born again," John iii. 5—7.)

§ 28. A teacher desirous of imparting *new* important truths to his contemporaries, is under the necessity of using words which were already extant in the language they were acquainted with; but he must use these words in a new and higher sense, and unfold their meaning by degrees: hence arises a new and ennobled usage of words. The sense of the words in instruction is not that which the writer's as yet unenlightened contemporaries attach to them, but that which they have yet to comprehend, and by which they are to be brought to better views, namely, the sense which the teacher of the hitherto unknown truths attaches to the words; (for example, "Kingdom of God;"—"Messiah;"—"Son of God.")

§ 29. Every degree of fresh knowledge which a man obtains must be united and brought into combination with something with which he is already acquainted. God can lead men to new sources of knowledge only by means of what they already know. Consequently every interpreter, and above all, the interpreter of the Bible, should trace the greater or less degrees of knowledge, and the just views, the errors, and current false notions of the people of whom mention is made in any particular passages, or to whom fresh knowledge

is to be communicated, inasmuch as every rational man, in expressing his thoughts, must adapt himself to the modes of thinking and the conceptions of those whom he addresses.

§ 30. One and the same truth may be expressed before such men as are mere creatures of sense, by sensible representations, and under a variety of images; before others, who possess a greater degree of rational knowledge, in *clear* and *proper* words. Now, as the Holy Scripture consists of books of which some go back to periods so remote as the very infancy of the world,—and many, on the other hand, were written at a time in which men had learned a better use of their reason; these different periods of mankind should be accurately distinguished, in order to be able to determine exactly the true sense of each passage.

§ 31. As prudence renders it requisite in a teacher to adapt his mode of communicating truth to the imperfect modes of thinking of mankind, he is obliged to connive for a time even at their errors, until these are removed by better instruction. This is a necessary condescension of the wise to the weakness of the ignorant and uncivilized. Now Moses and the Prophets, Jesus and the Apostles, were under the necessity of communicating truth to persons who possessed very defective notions and modes of thinking, and who abounded in prejudices and errors in various

degrees. Few of them would have received wholesome truths, if the teacher had not regulated himself according to the prevailing modes of thinking. On the other hand, had he applied himself to the task of refuting error, he would have but tended the more effectually to bar the avenues to the introduction of truth. It was therefore agreeable to the great design of the Deity, and the purest principles of reason, that the teachers of truth should adapt themselves to their hearers and readers, and even stoop to their modes of thinking in matters of subordinate import, so far as this could be done without prejudice to the truth, and was absolutely *necessary* for its communication.

OBSERVATION.—It is agreeable to the wisdom of God to deal with *men* by *human* methods. All the ordinances of religion, all revelations, imply a humbling of himself on the part of the Deity to mankind. To what extent Moses and the Prophets, Jesus and the Apostles, proceeded in this condescension or adaptation of themselves, shall be shown in Part II. of this work.

§ 32. It must be presupposed of every author whose writings are deemed worthy of being explained, that, in accordance with truth and reason, he connects with the *subjects* which he propounds such *predicates* as they will and can admit. The old rule is applicable here: predicates are to be explained according to the nature of their subjects; and it is never to be presumed that any thing is predicated of a subject which is incompatible with that nature. (*Talia sunt subjecta, qualia*

esse permittuntur a suis prædicatis; and *vice versâ*.)

§ 33. The style of a writer, in treating of the same subject, will be at one time more concise and obscure, at another more diffuse and clear; and as consequently both easy and difficult passages will occur in his works in treating of the same matter, so it is agreeable to sound reason to explain the obscure passages by the clear, the difficult by the easy, and to make use of the diffuse in eliciting the sense of the shorter propositions.

§ 34. A judicious discourse or writing has such a connection between its parts, that one part may be elucidated and made plain by the other. The attention, therefore, of the interpreter should be particularly fixed on this *connection*, not only of a shorter passage separately and with itself, but also with what precedes and follows it.

There is a *real*, a *logical*, and a *grammatical* connection. The first is the union of the matter or contents; the second, the coherence of the ideas, according to the laws of reason; the third is the connection of the words and things according to the rules of grammar.

§ 35. When a fixed usage of words is introduced among a people, it must be presumed that any one who thinks or writes justly will adapt himself to this usage, and speak and write on every



subject in the best defined and fittest words. (§ 16.) Consequently each passage in a work may be explained by such other *passages* as treat of the same matter, or in which the same words occur. These are the *parallel* passages, which elucidate each other by their agreement in words or things, or in both.

§ 36. There is then a parallelism either of things or of words,—or a parallelism of both words and things. These occur either in the writings of one and the same, or of various authors, whether they have written in the same, or kindred languages, or in languages quite different from each other.

§ 37. A judicious man will speak or write in order to be understood. It must therefore be presumed that he will express himself, by the use of well-chosen words, as clearly and intelligibly as possible. This is therefore a well-known rule:—The more easy and natural interpretation ought to be preferred to that which is difficult and unnatural.

There are, however, many cases in which this law is not to be followed. The *thing* itself may be difficult or even incomprehensible ; the speaker or writer may have his *reasons* for not expressing himself clearly, but giving half intelligible hints. The *form* of the discourse may sometimes require some obscurity ; for instance, in the case of sublime poetry, enigmas, &c. The author may have good reasons for deferring to another time his more clear instruction. Finally, there are some writers, such



as Tacitus, who are in the habit of expressing themselves concisely, and often on that very account obscurely. In an author, whose thoughts are irregular and without method, nothing can on the other hand be expected but disorder and the obscurity produced thereby.

§ 38. As the Holy Scriptures were appointed by God to enlighten and improve mankind; and it is therefore to be presumed that those books and passages, in which weighty religious truths are propounded, contain an important, rich, and comprehensive sense, so the following principle should be adopted as a rule: *The most fertile sense deserves the preference.* But this rule applies only to such passages of Scripture as contain either Divine revelations, or other fundamental truths.

§ 39. The law of reason requires *equity* in judging of what is said by others. This is also one of the most important duties in interpretation. If there be any doubt, then, whether a passage of a book be apposite or otherwise, relevant or irrelevant, mixed with falsehood, or altogether agreeable to truth, we should always presume the most favourable hypothesis; since it is probable that every author intends to make the best communications in his power, in the expression of his thoughts and sentiments.

OBSERVATION.—This rule is liable to exception only in the case of those who are acknowledged to be faulty writers. /

§ 40. The more an interpreter changes places altogether with his author, in respect to his mode of thinking and his sentiments, the happier will he be in discovering and expressing the sense of his words. Hence it follows:—

1. That every good interpreter should lay aside for the time his own system, in order to study, without prejudice, the system of his author.

2. That he endeavour to guard with all possible precaution against transferring into ancient writings any modern opinions or dogmas, whether *theological* or *philosophical*.

3. That he express, without the slightest partiality, the contents of a writing, without ascribing to it too great perfection, or denying to it any excellence; but that he endeavour to exhibit the most faithful transcript of the contents, and the way in which they are expressed. In like manner, no perfection should be ascribed to the Holy Scripture which it does not possess. It will still remain the most important book in the possession of mankind.

OBSERVATION.—On § 30, 31, of this chapter, as well as the entire of the second section of the second chapter, § 51 to § 64, the reader will find much satisfaction in reading the Preface and Notes of Dr. Whately (now Archbishop of Dublin) to Archbishop King's Discourse on Predestination. London, 1821. The last edition is published with Whately's Bampton Lectures. London, 1833.—TRANSLATOR.

## CHAPTER II.

PRINCIPLES AND RULES OF INTERPRETATION, BY MEANS  
OF THE SIGNIFICATION AND USE OF WORDS, AND THEIR  
COMBINATION.

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### INTRODUCTION.

THE sense of a speech or writing is either *mediate* or *immediate*. The *immediate* sense is the tenor of the thoughts and sentiments, which is found in the signification of the words according to the rules of Grammar. Throughout the greatest portion of the Scriptures, this grammatico-historical sense alone exists: it is also called the *literal* sense. How this sense is to be discovered and determined, will be shown in the following chapters.

But there are also many passages in the Old and New Testament, in which not only the *words* have an *immediate* signification, but in which the *things*, *persons*, and *actions*, expressed by these words, have yet another and an additional meaning. In such passages, there is but *a single literal* sense, as shall be shown in the sequel; but there is also a *real* sense, or a sense belonging to the *things*. This is found, for example, in *allegories*, *fables*, and *parables*.

We shall speak of these, when we come to lay down the principles and rules for discovering the literal sense.

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## SECTION I.

*Of the proper and improper sense of Words.*

§ 41. THE contents of a speech or writing are the sum of the propositions which the speaker or writer intends, *in all parts*, to express. The interpreter should, consequently, first discover the signification of separate parts; namely, of words and propositions, in order to be able to penetrate into the sense of the *whole*, and express it in words of equivalent signification.

§ 42. The sounds which men have chosen to denote objects are altogether arbitrary; but in the origin of speech the primitive races of mankind appear to have expressed the things which differed from each other in sound, by an imitation of that sound. For example,—*break*,—*thunder*,—*split*,—*ολολαζειν*,—*howl*.

OBSERVATION.—Words of this sort, which imitate nature, are called *ονοματοποιημενα*, *onomatopœia*. They are to be found in most known languages; principally in the most ancient. Compare ‘*Philosophische Geschichte der Sprache und Schrift*,’ [Philosophical History of Speech and Writing,] by Dorsch. Mentz, 1791, 8vo. More will be found on the subject in the books and smaller treatises on the Origin of Language, by Herder, Tiedemann, Zobel, Sulzer, Des Brosses, and others.

Many groundless opinions on the nature and origin of the Hebrew, in regard to the probability of its being the most ancient language, are to be met with in Franc. Merc. Helmontii 'Alphabet. Natural. ;' in Casp. Neumanni 'Genesis Linguæ Sacræ.' 1696. Also in Valent. Loescher's work, 'De Causis Hebraicæ Linguæ.' Lips. 1686, 4to.\*

§ 43. Most words have had their meaning among the most ancient nations, not from formal agreement, but from mere usage. As, in the course of time, the sense was in some measure altered by degrees, and the same word obtained a new signification in a new connection with other words, it can seldom be determined with certainty what has been the primitive signification of a word.

§ 44. The most ancient of the human race were not yet acquainted with invisible and spiritual objects ; they observed, by means of their senses, the visible world and the corporeal objects around them, and were occupied with providing the necessities of life : it is, therefore, agreeable to the nature of the human mind to suppose that the most ancient languages were composed at first of words which betokened *sensible objects* ; at least, all radical words denoted originally either an object in the *material* world, or *sensible* ideas, conceptions, and impressions.

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\* Read in particular the critical remarks of Professor H. Muntinghe, in his supereminent work, ' Geschiedenis der Menscheid naar den Bybel ' [History of Man, according to the Bible], Vol. I. pp. 30—52 ; and 15—28, note.—HERINGA.

§ 45. In course of time, intelligent and self-observant men distinguished the power of thinking and volition within themselves, from that which was corporeal, and nouns and verbs, which were used in the beginning only of visible things and corporeal changes, were transferred to the operations and changes of the mind. Many words then, besides the physical, obtained a psychological, a moral, and a religious sense.

Hence follows the rule. When natural and sensible objects are spoken of, the word denotes something *physical*: if the contents of the passage are of a spiritual nature, the *spiritual* sense of the word is to be adopted.

§ 46. But not alone the physical, but the spiritual sense also of a word, is a *grammatical or literal* sense, inasmuch as the words already in common usage, agreeably to the rules of Grammar, are applied thereto, in order to denote a physical or a spiritual object, according to their connection with other words. For example, ‘*σαρξ*,’—‘*καταλαμβάνειν*,’—‘comprehend,’—‘lay hold on,’—‘foundation.’ As this *grammatical* sense of words must be ascertained from the history of each period of time, and the language current therein, it is also named the *historical* sense. And inasmuch as a certain signification is altogether *proper* to these words, according to the current usage, this *grammatico-historical* is also called the *proper* sense of words. See Introduction [to this Chapter, p. 45.]



OBSERVATION.—The late Morus, in his ‘Hermeneutica N. T.’ Part I. Sect. I. n. 16, p. 64, edited by Professor Eichstadt, has remarked, that it is a needless multiplication of distinctions which some interpreters make, when they distinguish between the grammatical and the literal sense. *Litera* is but the Latin word for *γραμμα*.

§ 47. The proper sense prevails in the language of common life, where attention is seldom paid to beauty and strength of expression. Orators and poets, on the other hand, or others who aim at rendering their propositions agreeable, and who give scope to their imagination, are accustomed to use words in an *improper* sense.

This improper sense consists in the using of one word in place of another on account of some connection or relation wherein they both stand to each other.

§ 48. This connection or relation is —

I. Either a purely imaginary and arbitrary connection, which depends on our *subjective* conceptions; and is

1. A Resemblance, whence arises the Metaphor; or,

2. A Difference, a relation of its Opposite, whence arises,

(1.) Irony;

(2.) Antithesis.

II. Or it is a real, *objective* relation. Here the one word is used in place of the other, inasmuch as the *things* for whose signification they originally served, stand in a *real* connection with those to

denote which they are now used, which connection does not depend on our thoughts; and is,

1. Either a union of the whole with its parts—

(1.) A physical, or psychological union;

(2.) A logical; for example, *genus* and *species*.

Both furnish the synecdoche.

2. Or it may be another species of connection and relation in which two things stand; this is the Metonymy: whose principal species are—

(1.) When the cause is put for the effect, or the effect for the cause; for example, a person, an instrument, or means, a thing or an action, for their effects or fruits; and *vice versá*.

(2.) When the subject is taken for the adjunct, the thing containing for the contents, the possessor for that which he possesses, the object or subject for that with which it is occupied or which is otherwise conversant about it; the sign for the thing signified.

3. Or, finally, this change of words takes place, on account of some other union, whether logical, psychological, or natural; for example, in the *metonymy of the adjunct*—as, the time for what took place therein, the place for the thing placed in it, the opinion for the men who hold it; or when the abstract is put for the concrete name of a subject, in order to denote a person; for example, “O God! thou art my hope, my refuge,” &c.

OBSERVATION.—The ancient interpreters added other forms of trope, as metalepsis, hyperbole, catachresis, &c. See ‘Joach. Ehrenfr. Pfeifferi Inst. Herm. Sac.’ cap. v. p. 441. But there

is no advantage in the needless multiplication of things and names of this sort. Uncommon expressions are to be found in all, but particularly in ancient, languages.

§ 49. It will be useful to the future interpreter to study the origin of the manner of writing in the Bible : he should therefore investigate the origin of tropes.

1. Inasmuch as the most ancient languages had great poverty of words, men were wont to supply them by employing one and the same word to express some other thing that had yet no name, from a resemblance or connection of the one object with the other. So לֵב, in Hebrew, denotes the *heart*, which lies in the breast, but is mostly used for the *soul* of man.

2. As divers persons called by different names one and the same thing which existed among a people, and especially in different places, so the signification of words was gradually changing ; the old meaning was forgotten, and a word, which at first was used in a *tropical* sense, came to denote the *proper* name of the thing. To *apprehend* and *comprehend* with the understanding, have become *proper* expressions in our language, having been originally transferred from corporeal actions to the mind.

3. Even in expressing natural objects, as those relating to agriculture, or to arts and sciences, words are used which had originally quite another signification ; as the *foot* of a mountain ; Cancer, Aries, &c. among the signs of the Zodiac.

From all this follows the Rule: When a word is commonly used in a language to express a certain object, it must be taken as a *proper* term, although originally used in a tropical sense.

As therefore the grammatical and proper sense are one and the same, such tropes may be termed *grammatical tropes*.

OBSERVATION.—Morus has used this term upon good grounds: ‘Hermeneut. Sac. N. T.’ Vol. I. P. i. S. 2. cap. iv. p. 270. He distinguishes between grammatical and rhetorical tropes: by the rhetorical he understands figures of rhetoric properly so called, as metonymy, synecdoche, &c.

§ 50. In order to discern whether a word be used properly or improperly, and how it should be explained, the following rules are proposed.

1. The usage of words is to be looked to in order to determine their proper sense. When the proper sense of words, agreeably to the usage, cannot be retained without giving a false and absurd sense, a trope must be admitted. It is also ascertained from the usage of words, what tropes occur in common life, which are neither grammatical tropes, nor proper names. When therefore a word is constantly used to signify the same thing, it must be understood *properly*.

2. The nature and state of the thing itself must be considered, and how it presents itself to our external or internal sense. When a power, property, or action is ascribed to any person or thing, to which experience shows that it does not belong, and which it cannot possess or perform consis-

tently with reason, a trope must obviously be acknowledged; as, to SLEEP *beneath the earth*;—the SMILING *landscape*.

3. The context of the speech and the scope of the speaker or writer is to be considered.

4. Adjectives sometimes determine whether a word is to be taken properly or improperly.

5. The comparison of other passages in which a word occurs not seldom discovers the trope or the proper sense; for one and the same thing is in many passages properly, in many others, improperly, expressed.

6. Consider the contents of the whole passage :

(1.) In a prose history but few tropes occur.

(2.) In an account of covenants, agreements, and such like actions, men are generally accustomed to express themselves properly.

(3.) In *laws* and *ordinances*, the prince or legislator is accustomed to use definite and proper expressions. [See note at the end of Part I.]

7. But chiefly we must attend to the usual style and to the spirit of an author. There are, no doubt, historians, who write not merely with elegance, but whose style is animated and rhetorical, and who therefore make frequent use of tropical expressions.

8. Finally, it may be ascertained from the analogy of Scripture Doctrine, or from history, whether a thing is to be properly or tropically understood, Matt. x. 34 ; Morus, p. 297.



§ 51. The following rules are required for the explanation of *tropes*.

1. It should be shown that in *the particular passage* an improper sense must be adopted.

2. The probable grounds should be shown on which the author has used this precise word in place of another.

3. It should be observed what beauty and force of expression,—what variety,—would be lost, if the proper sense be adopted in place of the trope.

4. Let the point of resemblance be accurately shown, or the relation and connection of the things; and the true and complete sense of the author be thus exhibited.

§ 52. Those words which occurred in the division and enumeration of tropes (§ 48), under the name of *antitheses*, require to be explained in a manner altogether peculiar. There are, for instance, words and phrases in the New Testament, denoting objects and actions which resemble the objects and religious actions of the Old. Between the economy of the Old and New Testament there is a manifest resemblance. *There* the *Mediator* is Moses; *here* it is Christ. *There* is a High Priest, Sacrifice, Reconciliation, and the Holy of Holies; *here*, something of the same kind, but far more excellent. Consequently, in the explanation of these words, the Resemblance must be first ascertained; then the Difference is to be shown, and the superior



excellence of the persons and things of the New Testament above those of the Old. *There* is something corporeal, *here* all is spiritual; *there* earthly, *here* heavenly. This analogy in the economy of the old and new religion is of the last importance to the accurate interpretation of the New Testament, especially the writings of Paul. See Mori 'Hermeneut. Sac.' p. 294.

§ 53. It is a perverted treatment of tropes, and a useless speculation and refinement—

1. When, in order as it were to exhaust them, men go back to the primitive and obsolete signification of words, and thence deduce an emphatic meaning.

2. When men, in proper tropes, presuppose any other design in the writer than a wish to introduce a variety of expression, to write with elegance, to move the passions, &c., unless there are obvious signs of another object; for instance, to add a peculiar emphasis.

3. When men go farther than the object of the writer, and seek more in the trope than he meant to indicate; for instance, when the point of comparison in the metaphor is strained too far, and all possible resemblances of things are laid hold on, of which the writer himself never entertained a thought. Compare Mori 'Herm. S.' P. I. S. 2. cap. iv. p. 270—298.

## SECTION II.

*Of Anthropomorphic Words and Phrases.*

§ 54. A SORT of words and phrases worthy of peculiar observation are those which are derived from *human* objects, and used to express something in or concerning God. As a finite being can have no intuitive knowledge of an infinite, so no language of rational creatures can completely express the nature of God, and render it capable of being comprehended. But one thing can be *immediately* made known concerning him:—HE IS.\* Even of this we should have no idea, if we had not an *immediate* consciousness of what is meant by the expressions, “I am, I work, I act freely,” &c. All farther knowledge of God must be communicated in words invented to express ourselves intelligibly concerning human and other terrestrial objects.

§ 55. All words which we use in human languages, in order to speak with others concerning God and divine things, have their foundation in a *resemblance* which, according to our conceptions, exists between the Deity and human beings, and must also exist

\* The I AM—who was, and is, and is to come—Jehovah.

in a certain measure between causes and effects. This resemblance is either essential or non-essential. The essential is such as regards the pure *perfections* of our minds ; that is, such perfections as are not necessarily accompanied by any imperfection,—as *Reason, Liberty, Power, Life, Wisdom, Goodness.*

§ 56. Those human expressions, applied to the Deity, afford an *analogical* knowledge. Thence arise analogical phrases, which are absolutely necessary whenever we speak of God, and would ourselves acquire, or would communicate to others, some knowledge of his perfections.

§ 57. All these analogical expressions must be received *properly*, although they give no immediate and intuitive, but merely a symbolical knowledge of the Deity. God possesses, indeed, reason, wisdom, goodness, although it be not *human* reason, human liberty, &c. There is between God and finite minds a natural resemblance, inasmuch as they have been formed after his image ; while without reason and liberty, wisdom and goodness, neither virtue nor happiness can possibly exist. These, then, are *proper* expressions of that which exists in God.

§ 58. These analogical phrases are to be distinguished from those which are usually known by the name of anthropomorphisms. These must be enumerated among the *improper* expressions.

§ 59. Anthropomorphic phrases, generally considered, are such as ascribe to the Deity, partly, mixed perfections; and, partly, human imperfections. These may be divided into three classes.

First of all, human actions are ascribed to the Deity. In order to treat this intricate matter with propriety, we must invent a new name, *Anthropopoesis* (*ανθρωποποιησις*).

Secondly, human affections, passions, and sufferings, are ascribed to the Deity. This is called *Anthropopathy*.

Thirdly, God is spoken of as if he possessed a human form, human organs, and human members. This is anthropomorphism in its *peculiar* sense.

OBSERVATION.—Compare ‘Grundsätze der Moralischen Gotteslehre,’ [Principles of Moral Theology] by K. H. Heydenreich. Leipzig, 1792, p. 114, &c. J. H. Tieftrunks, ‘Censur des Christlich Protestantischen Lehrbegriffs,’ [Review of the Protestant Christian System,] 3 vols. Berlin, 1795, p. 1. ‘Ueber Symbolische Erkenntniss in Beziehung auf die Religion,’ [On Symbolical Knowledge in connection with Religion.]

§ 60. A rational being, such as man is, who receives his impressions through the *senses*, can only form his knowledge of God from what he finds in himself,—from his own powers and properties. Anthropomorphic modes of thought and expression are therefore unavoidable in the religion of men; they are absolutely necessary. Although such expressions can give no other than corporeal or sensible representations of the Deity, they are nevertheless founded on the nature of things, and consequently

true and just, when we proceed no farther than the point of resemblance, and guard against transferring to God qualities pertaining to the human senses. God, it is true, thinks—but that *God possesses human thoughts* is untrue. That *God knows* all things is a proper expression; but it is improper or tropical to say, *God sees* all things. One is equally true with the other. But the man who should imagine that God sees, in the proper sense, would be under a complete misapprehension.

§ 61. In the explanation of anthropomorphic phrases, the following rules should be carefully attended to :—

1. Ascertain the point of resemblance between man and God. Here care should be taken not to overstrain the images and figures.

2. The subjective notions of the speaker or writer should be traced; and it should be shown, as far as possible, what thoughts he or his contemporaries entertained of God, or of divine things.

3. Let the objective truth which lies in the words be unfolded and determined; and let it be at the same time observed how, with our clearer views, we should think of the matter in our own times.

§ 62. Anthropomorphisms are found throughout the entire Scriptures, but in various degrees, which the interpreter should observe, in order to express with accuracy the conceptions of each separate period concerning the nature of God.

1. In the primeval times, during the infancy of mankind, conceptions derived from the human senses alone prevailed.

2. After the time of Moses, these were, in some measure, purified, seeing that Moses forbade to make an image of the Deity.

3. There was a still further receding from these low and sensuous conceptions, when the lyric poets (Psalmists) and Prophets propounded clearer ideas of the sublime perfections of the Deity. Through acquaintance with the Greek philosophy, there were many, at least of the learned Jews, who acquired purer conceptions of God's incomprehensible nature.

4. Jesus and his Apostles endeavoured to communicate to mankind more spiritual, and more pure and rational sentiments concerning the Deity; but the anthropomorphitic mode of expression was still unavoidable in their teaching, partly, as some of their propositions were necessarily derived from the Old Testament; partly, as the people whom they addressed had still many human conceptions of the Deity; partly, as Jesus himself, considered as man, could not think of God without human images: finally, as the Apostles, although supported by the assistance of the Holy Spirit, could not lay aside themselves their anthropomorphitic ideas, nor express themselves without their aid, so as to be understood by their contemporaries.

§ 63. These anthropomorphitic words and phrases, nevertheless, were not merely necessary,



as has been hitherto shown, in the communication of religious doctrines, but they were also uncommonly useful in the enlightenment of rational men and in the furtherance of true happiness. The attention was thereby easier kept up among the sensuous hearers and readers of the sayings and writings of Jesus and his Apostles; the truths figuratively presented made a deeper impression on the mind; they introduced variety into the discourse; the affections were moved, the necessary emotions excited, and instruction in religion rendered easier of communication.

OBSERVATION.—The images by which certain actions of the Deity are expressed in Scripture, are derived not alone from human beings, but also, on some occasions, from irrational animals and inanimate objects; but such phrases appertain chiefly to metaphors. For instance, Joel iii. 21. Amos i. 2. 1 John i. 5. Jer. ii. 13.

§ 64. Among tropical expressions we must also class the *Prosopopœia* or Personification, which consists in this,—that sometimes in order to add force and beauty to the discourse, sometimes for other purposes, properties and actions are ascribed to irrational and inanimate things, which properly appertain only to rational subjects or persons. Luke xix. 40. Matt. iii. 9. Job xii. 17.

OBSERVATION.—Abstract nouns are also sometimes personified, inasmuch as they are put for concrete. Luke xi. 49.

In the explanation of such passages as contain a *prosopopœia*, nothing is necessary to be observed, but the first rule which is given for anthropomorphic expressions. The point of comparison should be accurately adhered to, and neither more nor less looked for in the figure than the speaker or writer intended. The reason may be also sometimes specified which induced the author to have made use of such unusual expressions.

## SECTION III.

*Of some other Properties and Significations of Words ; chiefly of Emphasis.*

§ 65. As a speaker or writer may at one time regard many objects of one and the same species, and at another may treat of but some of them, so words are used sometimes in a more extensive, at other times in a more precise and limited, sense. The context of the speech, the design of the speaker, the properties which are ascribed to one thing or subject, must decide whether the more extensive or the more limited sense is to be chosen.

§ 66. Writers on the hermeneutical art have judged it necessary to introduce peculiar divisions and denominations of words ; viz. *Vocabula*.

1. *Univoca* (univocal terms), which always occur only in one signification, and are proper only to one subject : as Jehovah, Isaiah xlii. 8.

2. *Communia ab uno*, or terms which are in an eminent sense used only of one subject, but are further employed on account of the resemblance, to denote other subjects, as, for example, “ He is a Cicero.”

3. *Æquivoca* (equivocal terms), which, in certain combinations with other words, are ambiguous, as Matt. v. 6.

4. *Media* (middle terms), divided into *εμφημα*,

and *δυσφημα*, which occur sometimes in a good, sometimes in a bad sense; the former in order to express something noble and honourable; the latter to express something ignoble and less honourable: For example, “visit,” Luke vii. 16. Lam. iv. 22.

The Latin word *plebs* signifies sometimes the third STATE of the Roman citizens, at other times the common people.

OBSERVATION.—See ‘Ernesti Institut. Interp. N. T.’ Part I. sect. 1. cap. ii. § 15; and what Morus has said upon this subject, ‘Hermeneut. N. T.’ Vol. I. p. 321, &c.

§ 67. Besides the *principal idea* which is usually contained in a word, it obtains through its combination with others an accompanying idea, which instantly disappears as soon as the word is removed from its connection and considered by itself.

§ 68. EMPHASIS consists in the *augmentation of the signification of a word*, which arises from its combination with other words. In such cases, it is said that a word or phrase has altogether a peculiar *emphasis*. If many such phrases occur in a composition written in a state of mental agitation, the composition is termed emphatic. Emphasis arises principally from a peculiar position, combination, or repetition of certain words, by which *more is said and expressed* than the words otherwise signify by themselves, and in other combinations.

§ 69. When it is assumed that there is any thing emphatic in a proposition, this must be proved,

as such expressions deviate from the common phraseology. In order to conduct this proof, inquiry should be made:—

1. If it be the design of the speaker or writer in this passage to say more than the words at other times convey of themselves. This object may be to excite attention; to give its due weight to an important proposition; to express mental agitation; to imprint a truth deeply; to say much in a few words; or to give additional elegance to his discourse;

2. Whether the words, taken by themselves, or placed in another connection, have the same force;

3. If the emphasis cease, when the same thing is expressed in other words;—as by a *periphrasis*;

4. If the speech does not give a feeble and inappropriate sense, unless it be admitted that the speaker or writer meant to say more than the words of themselves express.

§ 70. As commentators have hitherto, under the guidance of erroneous principles, sought for emphatic phrases in many passages of the Bible where they do not exist, Ernesti, Michaelis, and other men of great learning, have laboured to oppose this error, and have attempted to fix with greater accuracy when an emphasis is to be acknowledged in the Bible. The following are the important rules which should be observed in this inquiry:—

1. No word is in itself emphatic, but becomes so by a peculiar use of it.

2. Emphatic words should be carefully distinguished from such as have a comprehensive sense. For example, the word Philosophy,—how much it includes! Regeneration, &c.

3. An emphatic should be distinguished from a sublime expression, which is contained as well in the things as in the words.

4. No emphases are to be deduced from etymology.

5. Not every uncommon Hebrew or Greek phrase is emphatic.

6. It would be a prejudging of the case to find an emphasis in all compound Greek words throughout the New Testament. (In some such cases, indeed, this emphatic sense cannot be denied, as *ὑπερύψωσε*, Philippians ii. 9.)

7. Neither is there always an emphasis when an abstract term is put for a concrete. (Ernesti, Institut. P. I. S. 1. cap. ii. § 16, &c., and Mori Hermeneut. N. T., Vol. I. p. 324.)

8. Finally, an emphasis should not be looked for in prepositions, particles, numbers, or in every tropical expression.

OBSERVATION.—Ernesti and Morus divide emphases into temporary and constant. The first rest on the arbitrary choice of every speaker or writer; the last are fixed by the introduction of some peculiar usage [*usus loquendi*]. For example, Jesus is called, The Son of Man, The Messiah; Homer is called by the Greeks simply The Poet; Melanchthon is called Preceptor Germaniæ. It is manifest that these names are no other than univocal terms, or *communia ab uno*. There are other Preceptores Germaniæ, but Melanchthon was such in an eminent sense. Of all the Apostles, John alone is named

θεολόγος, the Divine. This term is, therefore, in respect to him *univocal*.

Morus has treated of this matter fully and fundamentally in his *Hermeneut. N. T.*, Vol. I. pp. 321—336. To which Eichstadt has added some excellent supplementary observations.



## CHAPTER III.

## OF THE REAL SENSE.

§ 71. IN the words and phrases of the Holy Scripture, there is indeed no more than a single historico-grammatical sense to be found; but in many passages propositions are to be met with, in which not the words themselves alone, but also the things, persons, and actions described by the words, have a signification. These are—Allegories, Parables and Fables, Mythi and Types.

Compare F. N. MORUS, ‘De Discrimine Sensus et Significationis in Interpretando’ and ‘Quibus Causis Allegoriarum Interpretatio notatur.’ Both treatises are published in the *Sammlung der Diss. Theol. et Philol. Lips.* 1787, 8vo. [An English translation of the former excellent work, entitled ‘A Dissertation on the Difference between the Sense and the Signification of Words and Phrases,’ by Professor Torrey, of the University of Vermont, is published in the ‘Biblical Repository,’ Vol. IV. pp. 61—89, Andover, Massachusetts, 1834.—TRANSLATOR.]

§ 72. AN ALLEGORY is a lengthened or continued trope, and must therefore be treated agreeably to the same rules which are applicable to the explanation of tropes. The most usual allegories are continued or extended metaphors. For example; John xv. 1—5. Eph. vi. 11. Isaiah xi. 6, 7. Ezek. xiii. 10, and following verses. Rom. xi. 16, &c.

§ 73. A PARABLE is an historical fiction, in which sometimes a truth is taught, sometimes an error refuted, and occasionally something future predicted. Parables are therefore divided into Dogmatic, Polemic, and Prophetic. 2 Sam. xii. 1. 2 Kings xiv. 9, 10. Matt. xiii.

§ 74. In the explanation of allegories and parables, the following rules should be generally observed:—

1. Let the literal sense be accurately unfolded.

2. Let the signification of the things be traced. To this it is required (1.) that the main argument or subject of the allegory and parable, and that which is predicated of it, be well observed; (2.) that the annexed circumstances which do not appertain to the essentials of the image or history, be separated; (3.) that then the contents of the separate propositions be expressed; and, finally, (4.) that it be shown what was the *object* of the author; why he chose precisely those images to express the truth; why he supplied these annexed circumstances, and made use of these embellishments, and this peculiar dress.

The beauty of the style, its sententiousness, elegance, and other characteristics, should not be overlooked; but no peculiar *signification* is to be looked for in those properties and parts, which do not appertain to the substance of the allegory or parable.

OBSERVATION.—Fables may be easily distinguished from parables; but when the word is used in the general sense, as the Hebrew word *לְפָנַי*, the word *παραβολή* expresses the meaning

of the Hebrew, and has therefore a most comprehensive sense. But if the fable is to be distinguished from the parable, it may be thus done ;

The *parable* is, in its peculiar sense, or according to the most limited signification, a historical fiction, in which human beings are introduced speaking and acting. In the *fable*, on the other hand, the speakers and actors are irrational or inanimate beings.

No special rules are here given for the explanation of *fables* ; as the most essential of them will be found in what has been already said in the explanation of Allegories and Parables.

§ 75. A MYTHUS is a species of fable and allegory, or generally a historic fiction ; but some Mythi are distinguished from both, by containing something of, or at least being based upon, true history. Mythi may therefore be divided into :—  
1. The poetical, which contain nothing properly historical, but are pure fictions ; 2. The historical, which are founded on real events ; and,  
3. The theologico-philosophical, which contain doctrinal or moral instruction, or are intended to serve the purpose of solving a question, which could not be otherwise answered,—such as the origin of evil ; which last sort of Mythi are also in our times called Philosophemas. The necessary instructions on this subject shall be given in Part II., in laying down the principles and rules for the explanation of the several parts of the Old Testament. § 130—138.\*

§ 76. TYPES are no other than instructive images, which are used as means to describe and

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\* The reader is requested to refer to the note there on the subject of Mythi.—TRANSLATOR.

make known a thing not already known, by something of the same sort which *is* known.

Types, in the Holy Scripture, are specially appointed by Divine Providence, and distinctly referred to by Jesus himself and the Evangelists; for example, Malachi iv. 1, compared with Matt. xi. 24, and Mal. iv. [5, 6 with] Luke i. 17.

There is a manifest resemblance between the religious economy of the Old and New Testaments. Both being equally the institution of Divine Providence, the Apostles were able to propound the persons, actions, and things occurring in the former Levitical religion, as images and shadows of the far higher and more glorious objects of the new religious economy, and to use them with the best results as instructive images.

Many persons and events appear throughout the writings of Moses and the Prophets, which, as being well known to the Jews, and having a great resemblance to certain persons and events in the institution which Jesus and his Apostles were about to found, were used by them as images of instruction. For example; David; Jonah; Elijah; the Delivery of the Israelites from Egypt; the Manna; the Water from the Rock, 1 Cor. x. 1, &c. This is the true divine typification, which has its foundation in the very economy of mankind.

It should not, however, be here supposed that such events occurring in the Old Testament were permitted or ordained by God *only for the purpose* of shadowing and typifying certain things to come; neither must it be presumed that the

Israelites had already, in those ancient times, themselves foreseen what use would one day be made of these objects and events in the instruction of mankind.

OBSERVATION.—John David Michaelis' *Entwurf der Typisch Theologie* (Sketch of Typical Theology), Bremen, 1769, [of which an edition was published in the Dutch language, at Utrecht, 1773.—H.], contains too many antiquated and far-fetched opinions concerning Typology: more precise notions on the subject will be found in the *Freymüthigen Untersuchung über der Typologie* (Free Inquiry into Typology) by D. J. W. Rau, Erlangen, 1784, 8vo.\*

§ 77. In order to penetrate as far as possible into the sense of a discourse, and clearly to express all its force, it is also necessary carefully

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\* The 'Untersuchung' of the Erlangen Doctor [Rau] has been opposed by Professor Blasche of Jena, in his 'De Mosaisch Typologie' [Mosaic Typology]. Jena, 1789. It is no doubt consonant to Divine Wisdom, to suppose that in the ancient economy some truths and future events were prospectively represented by means of certain persons, actions, events, and such like. Nothing was more usual among the ancient Prophets than, in making important oral propositions, revelations, promises, and threatenings, to add certain emblematical actions, or to point to certain persons and things present, in order thereby to give additional strength to their oral propositions, to imprint them in the memory, and to make them easier of recollection. This was quite agreeable to the Divine ordinance in the gradual instruction and moral education of mankind. It cannot then surprise us that Divine Wisdom should also in some measure prefigure the future redemption by Jesus Christ, which was the sum and substance of all the ancient predictions, by persons, events, and actions, during that period of expectation, which preceded the wished-for times of vision; and it is thus spoken of in the New Testament, particularly in the Epistle to the Hebrews. See Heb. ix. 8.—HERINGA.

to mark the Figures of Rhetoric, inasmuch as from them, when they occur in a speech or writing, conclusions may be drawn as to the state of mind as well as the design of the speaker or writer; and the entire force of his expressions may be thence arrived at;

1. Many *questions* heaped upon each other, sometimes show that the speaker has a lively conviction of his subject,—at other times, that what he requires of his hearers is a manifest, equitable, or most important duty;

2. Exclamations occurring in the discourse exhibit sometimes great joy or sorrow; sometimes wonder and astonishment; at other times grief and sympathy;

3. The repetition of the same words, (*subjunctio*, ἐπιζευξίς,) expresses the importance of a subject or of a requisition;

4. When men ascend by steps from lesser to greater degrees of energy, (*gradatio*, κλίμαξ,) the increased force of expression in the last words should be well attended to.

Other figures of rhetoric are principally intended to be merely ornamental, and appertain to the beauty, but have no influence on the sense, of the discourse. It was therefore one of the faults of the old interpreters, constantly to deduce from these an augmentation of the sense and emphasis.

§ 78. There occur also in the Bible, principally in the writings of the Old Testament, certain plays



upon words, which are comprehended under the general name of PARONOMASIA, but which usually disappear in translation, in which case their signification must be left to the commentator to explain. They served among the ancients, partly to excite attention, partly to assist the memory. Examples may be found in Jer. i. 11, 12. Gen. iv. 25; v. 29. Of such allusions of one word to another, and such ingenious applications of a noun or verb, more should not be made than what they really are, namely, well-employed and apposite strokes of wit, which were much used among the ancients,—and occasionally the expression of a good sentiment, which served as a token of remembrance, by which an individual was reminded of something useful to him, or excited to gratitude towards God. On the other hand, such plays upon words should not be censured, inasmuch as they were customary in those times, and employed to effect some good object. Compare 1 Chron. xxii. 9; Jer. vi. 1.; xlviii. 2. [For further examples, see Stewart's Hebrew Grammar.—TRANSLATOR.]

There have been, moreover, a few inconsiderable objections made against the style of the Bible, which the interpreter should notice, but without dwelling upon them. To these appertain Solecisms and Barbarisms, which are to be found in the Bible, particularly Hebraisms and Syriasms, as well as the Latinisms of the New Testament, which shall be noticed in the second part of this work.

## CHAPTER IV.

### OF THE TREATMENT OF WHOLE PERIODS, PARTS, AND BOOKS.

§ 79. THERE are certain general laws, according to which every one, without any instruction, is accustomed to regulate his thoughts. The interpreter should in every circumstance follow these laws of the human understanding. *Something* is first conceived, whether it be spiritual or corporeal, man or irrational animal, the act of doing or suffering. Something is *thought* of this subject or object, which happens to it or not, which it has done or suffered. The natural order of ideas in each proposition is accordingly fixed by the form of the laws of human thoughts. Hence, then, the rule of interpretation :—In every proposition first seek the *subject*, then the *predicate*, afterwards the *copula*, and point out the relation in which the two former stand to each other.

§ 80. As all *simple* periods should be explained agreeably to this natural law, so should also the compounded. But, inasmuch as the last named

consist of several parts, and these not seldom at one time divided from each other by intervening words, at other times artificially involved, it will be necessary here to deliver some separate rules for their elucidation.

1. In the order of the words the natural and regular position should be preferred to the uncommon and irregular; unless the writer has been already known to delight in involved periods. The unusual position of the words should have the preference, only when the natural order either affords no correct sense, or one irrelevant to the design of the writer; for example, Heb. ii. 10.

2. The words which are placed nearest each other should, in explanation, be left in this connection until it be manifest that their separation will produce a construction easier, more natural, and more agreeable to the style and design of the writer.

3. Sometimes also the interpreter should attend to the *causes* of this involved construction, in order to show that he is justified in altering the order of the words. Many of the writers of the books in the Bible, as being unlearned men, were, in expressing their thoughts, easily led to adopt a transposition of words which was inconsistent with the rules of our *grammar* and *rhetoric*. Sometimes the writer or speaker was hurried by mental excitement into a close union and compression of a variety of conceptions, which were designedly crowded together, and which the interpreter should separate from each other.

§ 81. This unfolding and dividing of separate phrases and propositions is the more necessary when *parentheses* occur in compounded periods. The most suitable way of treating these is to consider them as detached sentences, by dividing them from what precedes and follows, and commencing their explanation, after that of the preceding and following words is completed. Incidental propositions should be treated in like manner.\*

OBSERVATION.—Among the sacred writers, none has made such frequent use of parentheses, nor extended them to such length, as Paul. For example, Eph. iii. 2—13.

§ 82. *Ellipses* and *Pleonasm*s should not be acknowledged without proof, and only when the words afford no rational sense without admitting them; or when they are conformable to the writer's usual style; or when it is a general usage in any language to omit a certain word occasionally, or to supply one which is superfluous.

§ 83. Periods also are sometimes without the appropriate *form*, so that an apposite sense cannot be found when the parts remain in their present connection. It is then above all things necessary, first, to give the appropriate form to the words,

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\* The interpreter should also, in treating of parentheses, not neglect to observe what gave occasion to such interruption; and he should sometimes show how the writer resumed the discourse where it was broken off, and connected it with the former part.  
—HERINGA.

according to the rules of grammar and rhetoric; then to inquire into the signification of separate propositions; and finally to exhibit the sum of the entire sense. Rom. ix. 22, 23. Here the chief attention should be fixed on the usual character of the writer; on the state of mind in which he wrote; on the importance of the thing which he meant to express, and on which account he paid the less attention to the form of his periods.

§ 84. Certain phrases and propositions, however brief, consist nevertheless of two other propositions, inasmuch as it is shown in them, not only that a certain predicate agrees with a certain subject, but also how, and why, and under what conditions;—inasmuch as it is not only made known that something is, or has happened, but also at the same time defined, how, in what way and manner, &c. These are called *exponible propositions*. The most remarkable of these are the *modal*, the *exclusive*, the *comparative*, the *exhibitive*, the *inchoative*, and the *continuative*. In all these modes of speaking, in order to make the case clear, the chief proposition should first be alone expressed, and then the nearest definition of the thing should be first exhibited; for example, the proposition, “Mercy is better than sacrifice,” contains three several propositions: (1), “Mercy is good; (2), sacrifice is also good; (3), but mercy is better—it is at all times a universal obligation, more conducive to the happiness of man, and more pleasing to God.”

§ 85. In like manner we should, in compounded periods, not only in a general way, separate the component parts from each other, but also accurately mark the words which give additional limitations to the sense, particularly the adverbs and conjunctions, in order that nothing may be overlooked which can serve to express the full sense of a passage in other words, in any language chosen for that purpose. Nothing whatever of the original should be lost; each variety of shade, every touch however minute, should be perceptible, at least in some degree, in the copy.

§ 86. When a whole book, or at least a pretty large portion of it, is to be systematically explained, the following cautions should be attended to. The whole part to be explained should be accurately read over at least three times, and studied thoroughly.

1. At the first reading, attention should be paid principally to the critical, grammatical, and philological interpretation, to the whole form of the style of the writer, to the manner in which he exhibits his thoughts, and above all to his *idioms*. Difficult passages should not be dwelt on, but merely noted, in order to direct the attention to them at a subsequent period.

2. At the second reading, the matter and contents should be chiefly attended to. The principal persons and the important subjects to which the remainder of the book relates, should be accurately observed from the proper point of view, the



*characters*, the most remarkable *events*, the noble and pleasing actions and sentiments of the persons introduced, and whatever else is most prominent, should be noted and retained in the memory, in order to be constantly before the mind of the interpreter in the explanation of the book.

3. Those who thus act will be at the third reading in a state, (1.) to examine the whole book in its connection, (2.) to analyze it in its chief divisions, (3.) to separate these grand divisions into smaller parts. The interpreter thus divides the whole book as well as the smaller parts, without attending to the common divisions into chapters and verses in the printed Bibles, which are not in the original, and are often inaccurate ; but according to their various contents, in a natural manner, so that he may arrange the whole systematically before him. (4.) Finally, he should seek to avail himself of the necessary AIDS for the explanation of the whole and of the several parts of the book ; but he should be careful, at the same time, to adhere to a few good and eminently useful books, that he may not distract himself too much, and may learn to think for himself, rather than be a mere follower of others.

## APPENDIX.

### OF VERSIONS, PARAPHRASES, AND FREE TRANSLATIONS.

#### 1. VERSIONS are of two kinds.

(1.) The first species commonly precedes the explanation and interpretation, and should generally be altogether verbal or literal, inasmuch as from the true sense of each separate word and phrase, and afterwards from their connection, the whole import of a period is to be ascertained, and then exhibited in words and phrases of equivalent signification in another language.

(2.) The other kind of version commences when the interpretation of the passage is concluded. To this kind of translation it is requisite that not merely the principal ideas be made in some measure sufficiently intelligible in another language,—but that a faithful picture be given of the original, which will impart to others, in the same shape and form, with the same images, the same limitations, and so far as possible with the same colourings, a copy which may pass for the original itself. The less the writing is observed to be a translation, and the more the reader is inclined to consider it as the original, the nearer it approaches to perfection. In such a version nothing of the original is to be held as of trifling consideration, and not even a particle, no collateral signification of a word however minute, no designed position and connection

thereof,—no beauty,—and nothing characteristic of the style of the writer, should be suffered to be lost.

2. PARAPHRASES, if in other respects appropriate to their object, should also exhibit every thing which a faithful translation contains; but, inasmuch as it is frequently the case, that certain words of the original language cannot be expressed in single words of equivalent import in another tongue, the interpreter is under the necessity of using a greater number of words, in order to give the reader or hearer the whole contents, the richness, the strength, and the full force of the sentiment of the original, in another language.

It may easily happen in this case, that the paraphrast will choose words which express more or less than the original; that he will make additions which have no foundation in the text, or, at least, that he may here and there mix with it additional matter, which will obscure, and sometimes give a wrong turn to the real sense, so that no clear and full view of the subject matter can be obtained.

It is therefore a most commendable rule of precaution, to render the paraphrase as concise as possible, to omit every thing superfluous, and to approach as near as possible to a translation. For first beginners in the practice of Exegesis, paraphrases are not the best aids to the necessary exercise in the art of interpretation. Good translations will be found more beneficial; after which, those brief elucidations of the text, which are

called Scholia; or the more enlarged expositions, called Commentaries, of which notice shall be taken in the sequel.

3. Versions and paraphrases should be distinguished from FREE TRANSLATIONS. In works of this kind, it is not required that there be so close and servile an adherence to the usual phrases and turns of the original. It is allowable to make slight additions, in order to make the sense perfectly clear. The labour in this department is not that of an artist, who copies the entire original to the very minutest touch, but of a TEACHER, who faithfully communicates, in other expressions, the same truths which he finds in the original.

Compare HENKE, 'Neues Magazin für Religions-philosophie, Exegese und Kirchengeschichte,' [New Magazine of the Philosophy of Religion, of Exegesis, and Ecclesiastical History,] Vol. II. Part I. p. 1, &c.

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NOTE on § 50. 6. (3.) page 53.

This rule, viz. *In laws and ordinances the prince or legislator is accustomed to use definite and proper (i. e. not figurative) expressions*, has been considered to be liable to exceptions. Dr. Heringa observes that "the celebrated Ernesti made an unfortunate application of it to the institution of the eucharist; particularly in regard to the words of the institution, *this is my body*;" which that Lutheran divine, agreeably to this rule, had maintained should be interpreted literally. See 'Ernesti's Institutes,' Part I. sect. II. cap. iv. § 10. And Dr. Ammon maintains, that Ernesti's interpretation rests upon grounds rather dogmatic than hermeneutical: he adds, however, that "we must not fail to observe that the copula *εστι*, on which the proper sense ought to depend, was not used by our Saviour in the institution of the eucharist." The learned translator of Ernesti, in the Biblical Cabinet, remarks, that "the reader may be surprised at finding

the Protestant Ernesti so anxious to maintain the proper sense of the form of eucharistic institution. But it must be remembered that he was a Lutheran, and, as such, bound to support the doctrine of consubstantiation, which he does by the same arguments and texts as Jahn, a Romanist, uses for the support of transubstantiation.\* The translator adds his reasons, to which I beg to refer the reader, for shewing, "upon exegetical principles common to Protestants and Roman Catholics," why the expression is to be interpreted "not in a proper, but in a tropical sense." See his note, p. 147. As it is contrary to the design of the present work to introduce dogmatical arguments, I shall only observe, that Ernesti's rule, which is also adopted by Dr. Seiler, may be applied equally to the doctrine of the Church of England respecting the eucharist; for the question is not so much of the *manner* of Christ's presence in the sacrament, as of its *reality*, in contradistinction to its being a mere sign, which is positively denied in the Church of England article, wherein it is maintained that *the body of Christ is given, taken and eaten*,—only after a heavenly and spiritual manner; see XXVIIIth Article: and words to the same effect, and if possible stronger, are used in the Church Catechism, by which it would seem that the reformers of the Anglican Church, while they equally rejected the appellations and definitions of the Church of Rome and of Luther, applied a different rule to the interpretation of the institution of a religious rite, from that which they would have done to the explanation of a parable. And I cannot avoid thinking, that the rationalist Dr. Ammon, is at least as likely to be influenced by dogmatic grounds as the sober and dispassionate Ernesti, or the singularly candid and impartial Professor Jahn.\* Indeed, Dr. Ammon, it must be conceded, seems anxious to take the case altogether out of the rule, by his so positively asserting that Jesus did not, in pronouncing the words of

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\* It seems to me to savour strongly of dogmatical predilections, when men depart from their own rule as soon as it seems to clash with their preconceived opinions. Not that I think that either the Lutherans or Roman Catholics would gain much in favour of their peculiar dogmas by a strict application of the rule in question to *all* the terms of the proposition; for there is a wide departure from the literal sense of the word *body*, when it becomes necessary to define it as a *substance without accidents*.



institution in the Syro-Chaldaic language, use the copula *εστι*, which appears in the Greek translation of the words of Christ. If this, indeed, could be proved, it would, by thus cutting the knot, tend materially, beyond many former hypotheses, to give a new form to the controversy on this *vexata quæstio*. The translator of Ernesti proceeds to say, that "what Ammon means by saying that the copula *εστι* was not used, is quite incomprehensible; as it must have been either expressed or implied in the original Syriac expression, for otherwise there could have been no proposition, either proper or tropical." But there is certainly no copula in the parallel passage in the Hebrew of the Old Testament, Exodus xii. 11. 27; and whether the omission would alter or affect the sense of the proposition, must depend altogether on the idiom and *usus loquendi* of the language. Instead of entering further into this subject at present, which would be inconsistent with the plan of the work, as it would lead me necessarily into the field of polemics, I think it may be satisfactory to the reader to lay before him a translation of Kuinoel's note on the subject of this controversy.

"Τοῦτο ἐστι τὸ σῶμα μου, *this is my body*, for οὗτος ὁ ἄρτος, *this bread*, for the article is also joined to the attribute. See Glass. Philologia Sacra, 1, 2, 4, p. 142. The explanations of these celebrated words in the dogmatical works of the three great Christian families, are known to all. The Papists (Pontificii) understand the word *εστι*, so as to affirm that the wine is changed into the blood, and the bread into the body of Christ. See Ernesti's Antimuratorius, in his Opuscula Theologica, p. 1. ss. Lips. 1792, 8vo. The Lutherans urge the word *εστι*, and teach that the body and blood of Christ are so united with the bread and wine, that the body of Christ is received into the mouth with the bread, and his blood with the wine. Finally, the Calvinists are of opinion that the bread and wine are taken into the mouth, and the body and blood of Christ received mentally; and they explain *εστι* to mean *signifies*,—is a sign or symbol of;—and in proof of this they refer to Gen. xli. 26, 27. Ezek. xxxvii. 11. Matt. xiii. 37, *et seq.* John xv. 1, *et seq.*; also to Gen. xvii. 10. and Exod. xii. 11, where the verb *εἶναι* is applied in this sense to the sacraments of the Old Testament. See also Wolfii Curæ and the Analeceta of Koecherius. That Jesus, speaking in the Syro-Chaldaic language, did not use the *copula*, has been



frequently remarked; so that in this case, the words of institution may be rendered *En! corpus, meum! en! sanguis meus*. See 'Bolten's [German] Translation of the New Testament,' Marc. p. 231, *et seq.* Ammon's 'Biblische Theologie.' B. 2, p. 399. Stolz's 'Erläuterungen,' Heft 1, p. 236.—Eichhorn '(Allgemeine Bibliothek der Biblische Litteratur,' B. 6. p. 659, *sqq.*) is of opinion, that when Jesus solemnly instituted his last supper, he had respect to the institution of the paschal supper of the Hebrews, and that, as the Jews used the words פֶּסַח הוּא, *Exod.* xii. 11. 27, Jesus said, in like manner, בֶּשָׂרִי הוּא *τοῦτο ἐστὶ τὸ σῶμα μου*, and דָּמִי הוּא *τοῦτο ἐστὶ τὸ αἷμα μου*. The elliptical form which was used by the Jews, comprised as much as עֶזָּה הוּא פֶּסַח הוּא *This is the lamb of the passover*; hence, that the formula used by Jesus, is an elliptical expression for הוּא לֶחֶם בֶּשָׂרִי *τοῦτο ἐστὶ ὁ ἄρτος τοῦ σώματος μου*, *This is the bread of my body*. And הוּא כּוֹס or דָּמִי *τοῦτο ἐστὶ τὸ ποτήριον*, or ὁ οἶνος τοῦ αἵματος μου, this is the cup or the wine of my blood. It is then observed, that αἷμα Χριστοῦ, *the blood of Christ*, and σῶμα Χριστοῦ, *the body of Christ*, are equivalent to Χριστὸς ἐσταυρούμενος, *Christ crucified*, and ἄρτος καὶ οἶνος Χριστοῦ ἐσταυρούμενου,—*the bread and wine of Christ crucified*,—to, the bread and wine of that supper, instituted by Christ who died; hence that ἄρτος τοῦ σώματος μου and ποτήριον τοῦ αἵματος μου, the bread of my body and the cup of my blood, are the same as if he had said ἄρτος καὶ ποτήριον τῆς διαθήκης δια τοῦ ἐμοῦ θανάτου ἐγκαίνισθησομένης, *the bread and cup of the covenant renewed through my death—the bread and wine of my religious supper—the supper of that religion which is established by my death*. Compare Acts xx. 28. Eph. v. 25, *et seq.*"

This view of the subject is no doubt ingenious.—It should also be borne in mind, that the Peschito, or ancient Syriac version, although confessedly a translation from the Greek, omits the copula in the sentence in question ܐܬܝܢ ܐܢܝܐ this—my body, and ܐܬܝܢ ܕܡܝܐ this—my blood.

Having alluded to the late Professor Jahn's application of this rule to the doctrine of his Church, viz. that of Rome, on this subject, I shall here subjoin a translation of his words: "In laws, plain narrations of events, and precise doctrinal expositions, uncommon and bold figures are not generally used, but only such as are of common occurrence; therefore, what has been said before of the bold figures of the orientals, is not applicable to the institution

of the Eucharist, in which the predicate does not indeed seem properly to agree with the subject; but a trope would be altogether too bold and unusual in this simple exposition, and the less to be expected on this occasion, as the Jews were accustomed to understand properly—*the blood of the covenant*; Exod. xxiv. 8, compared with Hebrews ix. 20. There is, however, a manifest trope in the word ποτηριον [cup], which is used by Luke (xxii. 20), for the wine contained in the cup, and 1 Cor. xi. 25, [where this cup is the new covenant in my blood, is used] for, this cup is the confirmation of the covenant," &c. See Jahn's Enchiridion Hermeneuticæ, § 37. III. p. 110.

I beg here to refer the reader to an interesting controversy on the true sense of the Syriac phrase, between two eminent oriental scholars, the Rev. N. Wiseman, Pro-Rector of the English College at Rome, in his valuable *Horæ Syriacæ*, Romæ, 1828, gr. 8vo. Vol. I.; and the Rev. Samuel Lee, Regius Professor of Hebrew in the University of Cambridge. See his erudite *Prolegomena* to Bagster's Polyglott Bible, Part III. § 4. p. 31. London, 1831, fol. and 4to.

For the necessity of conducting such controversies on principles common to both parties, see Dr. Plank's Introduction to Theological Literature, referred to already by Dr. Seiler, Preface, p. 16, and Observation, § 14. p. 32. A translation of the part of Dr. Plank's work there referred to, has been lately published in America, with the following title:

Introduction to Sacred Philology and Interpretation, by G. J. Plank. Translated by H. Turner, D.D. New York, 1834.

TRANSLATOR.

END OF PART I.

# BIBLICAL HERMENEUTICS.

## PART II.

APPLICATION OF THE GENERAL RULES TO THE  
INTERPRETATION OF THE HOLY SCRIPTURES.



## PART II.

### CLOSER APPLICATION OF THE GENERAL RULES TO THE INTERPRETATION OF THE HOLY SCRIPTURES.

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#### CHAPTER I.

##### PRINCIPLES AND RULES FOR THE INTERPRETATION OF THE OLD TESTAMENT IN GENERAL.

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##### INTRODUCTION.

THERE are certain rules and aids which may be applied to the explanation of the whole of the Old Testament. These have respect either to the explanation of words and phrases, or to the things, persons, and events which occur in the Old Testament. This guide to the explanation of the Old Testament must consequently be divided into two sections, containing;

1. Rules and principles for the discovery of the true sense of the Holy Scripture through the medium of PHILOLOGY.

2. The investigation of the sense of the Sacred Writings, by the use of other aids, or of the *knowledge of things*; for example, of HISTORY, GEOGRAPHY, ANTIQUITIES, CHRONOLOGY, &c.

## SECTION I.

*Of the Investigation of the true Sense, by means of Philology.*

THE following are the obvious *media* for the investigation of the true sense of Holy Scripture by the use of philology.

1. Etymology, § 87, 88.
2. The Usage of Words, (*usus loquendi*), § 89—92.
3. The Context, § 93.
4. Parallelism, § 94—100.
5. Semitic Dialects, § 101—111.
6. Versions, § 112, 113.
7. Lexicons, § 114.
8. Scholia and Commentaries,\* § 115.

§ 87. ETYMOLOGY traces the original signification of words, and points out how they have, from time

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\* These divisions are not logically arranged. The *Semitic dialects* (5), as being helps to the knowledge of etymology (1), should have been placed *third* in order. The *context* (3) should then occupy the fourth, and *parallelism* (2) the fifth place. Finally, Versions, Lexicons, Scholia, and Commentaries should have been placed last, as being subsidiary to the former *five*, although it must be at the same time acknowledged, that the subsidiary aids, especially Scholia and Commentaries, are most appropriately treated of among the helps in the second section, *et seq.*—HERINGA.



to time, acquired a new sense ; or how, when combined with other words, they have been used to denote new objects. It shows how the signification of words has been augmented or diminished, by their various forms and conformations, by the duplication of letters, by abridgment, &c.

From this it is manifest, that the study of etymology is essential to the future interpreter. Indeed, every derivative word carries with it something of the signification of its parent stock. Of compound words, each retains something of its original meaning, and a third signification arises. Words which consist of four radical letters, often retain but one of them from another word. Even each separate conjugation among the Hebrews makes an alteration in the meaning of a word. How much, then, is to be expected from well directed etymological inquiries !

OBSERVATION.—We here presuppose the requisite grammatical knowledge. Scripture interpreters should recollect, that besides the grammars which they have at first made use of to learn the rudiments of the language, they should also study one of a more comprehensive character. For this purpose, the works of Schultens, Schroeder, Hetzel, Michaelis, and Pfeiffer will be found available ; but especially the ‘*Ebraische Sprachlehre*’ of John Severin Vater. Leipsic, 1797, 8vo.

§ 88. In all cases it will be necessary to attend in the first place, and principally, to etymology, if the grammatical interpretation is to be regularly proceeded with ;—but, as the books of the Old Testament have been written at various times during a period of nine hundred years, the signification of

words has, in many cases, undergone considerable alteration. Many are often used to denominate more than one object; many, which were at first applied to denote physical objects, have been transferred to spiritual things, and to changes and operations of the mind. Many are taken, sometimes in a good, sometimes in a bad sense; and not a few have obtained by custom a variety of significations. Hence follows the rule: Etymology is not always a certain help to the discovery of the signification of words. Usage must, in doubtful cases, take precedence of etymology.

OBSERVATION.—In every cultivated language, a genealogy may be traced in the signification of words. The *primitive signification* is generally that of something physical, something relating to plants, animals, human bodies and members, and corporeal operations; the same word was first used in a tropical sense, and the trope obtained by degrees a proper sense. So the derivative signification arose from the other, and this took place the more frequently in proportion to the increase of poets and orators among a people. It will be of uncommonly great use to future interpreters to pay considerable attention to this etymological genealogy of words, and to exercise themselves herein with the help of correct lexicons.

Ebraische Sprachlehre [Hebrew Grammar], by J. S. VATER; especially the chapter, Von der Wortbildung, [Of the Formation of Words], § 25—29.

G. W. MEYER, Versuch einer Hermeneutik des A. T. [Essay on the Hermeneutics of the Old Testament], Lubeck, 1799. Of Etymological Analyzation, Vol. I. § 22—29.

The singular hypotheses which Jacob Gousset and Caspar Neumann, Herman von der Hardt, and, before him, John Avenarius, have attempted to apply to the fixing of the sense of Hebrew words, may be found briefly, but at the same time amply

exhibited, and reviewed upon solid grounds, in Solomon Glass's 'Philologia Sacra,' edited by George Laurence Bauer, Tom. II. p. 14—18.

§ 89. With the alteration in the signification of single words, there was in this manner a somewhat altered USAGE of words introduced from time to time, in respect to many appellations and phrases. Three periods of this usage of words may be distinguished in the Old Testament; (1.) from Moses\* to Solomon; (2.) from Solomon's time to the Babylonian exile; (3.) the period in and after the exile.

Although many alterations thus took place in the usage of words among the Hebrews, the

\* In the writings of Moses, chiefly in the beginning of Genesis, there occur documents of much higher antiquity than Moses' own writings. The language of these very ancient documents is also less polished than that of Moses. The first period should, therefore, have been denominated—that *ending with Moses*. Seiler himself agrees in this, § 92. The language had become, in Solomon's time, polished, enriched, and altered; but the circumstances which had this influence on the language, had begun to operate under David's reign; and should there not be also a new period reckoned from the time of Samuel, whose institution of schools promoted, in some measure, with the increase of knowledge, the cultivation and enrichment of the language?—HERINGA.

Dr. Heringa refers, in this passage, to the original documents from which Moses has been by many learned men, commencing with Vitringa\* and Astruc,† and including Eichhorn, Ilgen,

\* Observationes Sacræ. L. I. Dis. 1. C. iv. § iv. seq.

† Conjectures sur les Memoires Originaux, dont il paroît que Moyse s'est servi pour composer le livre de la Génèse. Bruxelles, 1753.

signification of most words, during all these periods, remained unchanged. The cause of this is to be sought in the circumstance, that as the laws and writings of Moses still remained as the groundwork of religion and civil polity, the tribe of Levi, at all times, continued to study the writings of Moses, and all the prophets, in the subsequent periods, constantly drew from and made use of his writings.

On this account, the signification of very many words, although occurring in books written during and after the exile, may, notwithstanding, be explained by means of the usage of earlier periods.

§ 90. In order to investigate systematically the sense of difficult passages, by means of the *usus loquendi* of the Old Testament, the interpreter should,

1. Call to his aid the usage of words in those times in which each book was composed. If the

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Bertholdt, Jahn,\* Schultens,† Doederlein,‡ Jerusalem,§ Pareau,|| &c. &c., supposed to have compiled the book of Genesis. The subject is copiously treated of in the Introductions of Eichhorn and Jahn, already referred to, where the evidence, which is altogether internal, in favour of the early existence of these ancient (supposed) fragments, will be found fully stated.—TRANSLATOR.

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\* Einleitung,—and Introductio in Lib. Sac. §§ 20, 21, pp. 210—214.

† Opusc. Bremæ, 1774.

‡ Institutio Theol. Christ. p. 113, *seq.*

§ Letters, p. 80.

|| Institutio Interpret. V.T. P. III. S. I. C. II. § 2. p. 359.

author has written more books or treatises, he is the best interpreter of his own words.

2. Subsequently those books should be made use of, which were composed shortly before or after the period in which the author lived.

As, however, much of the ancient usage of words was preserved among the Israelites through the writings of Moses, these must be considered as the sources from which the interpreter should draw, in order to explain with precision the Bible from *itself*.

§ 91. When the interpreter has once discovered the general acceptation which a word *may* have, he should next apply himself to discover what signification it *must* have in its peculiar position and connection. This will be learned by the *context*, and the application of *grammatical rules*. The principal queries occurring here, are, (1.) which word is the *subject*; (2.) which the *predicate*; (3.) what is the form of the *verb*? Is it active or passive? is the signification general, or limited, so as to bring about a secondary meaning, or to give quite a different sense to the phrase, (as the form in Pihel, Hithpael, &c.)? Is the verb regular or anomalous in its form? How is the sense of the nouns and verbs limited by the annexed particles? Sometimes the conformation of the cognate dialects must be attended to, especially the Chaldee and Syriac.

Compare MEYER, Versuch einer Hermeneutik, des A. T. Th. 1. Abschn. 2, Kap. 1.



§ 92. The above rules, according to which the common usage of words, at different periods, must be consulted, in order to explain a passage, should now be suitably applied to the interpretation of the books of the Old Testament, according to the peculiar state of these writings, and their various ages. The signification of Hebrew words must have undergone, in the course of time, some alterations. Now as the books in the Bible, from the time of Moses to Ezra, were written at various periods, during a course of several centuries; so the same usage of words, which prevailed in the earliest or the intermediate periods, is not always to be found in the later books. According as the Jews were more enlightened, many words obtained a more spiritual and a nobler sense: the increasing intercourse with foreigners, must also have had its influence on the language. The interpreter of scripture should, therefore, distinguish chiefly the three grand periods; (1.) from the commencement of Genesis; (2.) from Moses to Solomon; (3.) from Solomon to and after the exile: and he should explain each passage, principally from the usage of words which prevailed at the period of its composition.

§ 93. This should not however, be so understood, as if the sense of the Hebrew words which occur in the Bible were so altered, that, for instance, in explaining a book written after the Captivity, no use can be made of the writings of Moses.



Nay, although Malachi, for example, wrote almost nine hundred years after Moses, a usage of words is to be found in the writings of this prophet, which bears a strong resemblance to the phraseology of Moses. The cause of this agreement arises from the fact, that Moses, as the chief of the prophets, was always held in the first estimation; that his writings always continued to be the standard of the religion of the Israelites; and that all the sacred poets and prophets borrowed from them many objects, events, images, and phrases. Hence arises this general rule: The Hebrew books of the Old Testament must be chiefly explained from the usage of words in the Old Testament itself.

How separate books are to be explained, principally, and first of all, from the peculiar usage of the period to which they belong, shall be more particularly shown in the sequel.

§ 94. The CONTEXT is, in the interpretation of the Old Testament, as well as all other writings, one of the first means of discovering the true sense. Many books, however, and separate passages of the Old Testament have this peculiarity, that the style is often *abrupt*; that sudden *transitions* from one person to another are of frequent occurrence; that in the poetical and prophetical writings, the force of imagination in the inspired writers, produced a rapid succession of ideas. Hence it is, that some books and passages consist of short

unconnected sentences, and that sometimes divers short fragments are joined together, which, nevertheless, produce no consecutive discourse or writing. There is, for instance, between the first and second chapters of Genesis a similarity of object, and a resemblance, but, at the same time, no connection. The same observation will apply to many passages of the prophet Zacharias, whose book seems to be made up of a multiplicity of fragments.

§ 95. The rules according to which VERBAL PARALLELISM should be used for the discovery of the signification of words, are to be applied here as they have been already generally stated, (§ 35.) But as the books of the Old Testament were written during the course of a period of nearly a thousand years; and, as during that long period, the signification of many words was necessarily altered, the following rules should be particularly observed, in respect to the Old Testament.

1. In explaining an obscure passage, parallel passages should be chiefly sought for in those books which were written at, or not long before or after, the same period.

2. When the sense of a word is to be sought, which occurs in a passage treating of *laws* and *sacrificial rites*, or of ancient *history* prior to the time of Moses, the best parallel passages will be found principally in the Mosaical writings.

3. In poetical works, certain words have frequently a signification altogether peculiar; for instance, the word *rock*, when applied to God. In such cases, parallel passages are to be looked for in the writings of the poets.

4. The prophets have, in like manner, their peculiar language. They, therefore, best serve mutually to explain each other, in passages where such idiomatic expressions occur.

As the prevailing usage of words may be ascertained with the greatest certainty from contemporaneous parallel passages (§ 81); so should the preference be given to that signification of a word which is confirmed by such parallel passages, beyond that which the word may derive from an *etymological* source.

§ 96. REAL PARALLELISM, or the *parallelism* of *things*, in the sacred writings, is founded in the position, that there is contained in the Bible but one and the same religion, the *fundamental truths* of which are combined with a multitude of additional precepts, and presented under various images adapted to each period, and also variously expressed, according to the comprehension of mankind, in various successive times.

§ 97. From the harmony of these fundamental religious truths, there arises a harmony of the Holy Scripture with itself; consequently an analogy, or a constant *similarity* of religious truths agreeing with

each other, which may be denominated the *analogy of Scripture doctrine*.

§ 98. This ANALOGY OF SCRIPTURE DOCTRINE is one of the most important aids to interpretation. Many truths are but briefly touched on in the writings of the Prophets, Evangelists, and Apostles,—at one time, cursorily glanced at, and at another, intimated by obscure images, and therefore expressed imperfectly, if not ambiguously,—a circumstance which did not present any impediment to the understanding of such passages by the original readers, as they were already acquainted with the objects. The speakers and writers have also, at times, so fixed their entire attention on the principal matter, as barely to touch on certain collateral incidents. Hence follows the important rule : *Real parallelism, or the parallelism of things, and the analogy of Scripture, are to be consulted in all cases in which certain truths are expressed briefly, obscurely, imperfectly, or ambiguously.*

§ 99. But the various species of real parallelism may be distinguished from each other, according to the contents or subject-matter which each passage embraces. These are either *didactic*, or *historical*, truths. The first are either *dogmatic* or *moral*. Both together produce the *didactic parallelism*. The other is named the *historical parallelism*.

From this must be distinguished that kind of parallelism which arises from the harmony of the

members of a verse, or of a moral apophthegm, which shall be spoken of when we come to describe the Hebrew poetry. One and the same object is thereby often examined from divers points of view.

§ 100. The following precautionary rules should be observed in regard to the use of the two first-named species of parallel passages :—

1. Such passages ought not to be referred to *without necessity*. This *unnecessary* citation takes place, when the thing which occurs in the passage to be explained is either of itself easy to be understood, or, at least, clearly and distinctly expressed by the author.

2. It would be only labour in vain to compare a parallel passage with one which is itself more obscure and difficult than the passage which it is intended to elucidate.

3. The best passages to cite, are those wherein a matter is copiously treated of by the author himself, in accordance with his peculiar design.

4. When the same sacred writer has treated of the same thing in another passage, he ought, first of all, to be compared with himself. And, when one and the same thing is treated of in the Bible by different authors, both passages tend mutually to elucidate each other. This is chiefly the case with respect to *historical* passages, in which one and the same event is described; for example, the books of Kings and Chronicles, as well as the writings of



the four Evangelists in the New Testament, as also, in some measure, the Acts of the Apostles and the Apostolical Epistles, where they introduce historical circumstances.

§ 101. The languages which are derived from a common parent, are called **COGNATE** or **KINDRED** languages. The more nearly they agree, both in words and in pronunciation, as also in their various inflections and combinations, as well as their signification, the more close is their affinity; the more, on the other hand, they recede from one another in these points, their affinity is proportionally less.

The languages which bear to each other an affinity, more or less remote, and are deduced from a common source, are denominated dialects of that original.

§ 102. As the **DIALECTS**, principally those of cognate languages, have retained at least the greater part of the significations of the words of the original language, so works written in one dialect will assist in explaining the difficult passages of another. So often, therefore, as a passage of Scripture is obscure or ambiguous to such a degree that no adequate means can be found in the same language for fixing the true sense, it is reasonable to call in the aid of other dialects. An interpretation which has already a seeming probability, may be confirmed by the aid of a dialect. And in explaining words



which occur seldom, or but once, the necessary proof for their interpretation may be adduced from writings in a dialect of the same language.

§ 103. In the interpretation of the writings of the Old Testament, it is on many accounts absolutely necessary to call in the aid of dialects. Indeed, (1.) there is no book extant, except the Bible, written in the same pure Hebrew which Moses and the prophets used. (2.) Many words occur but once in the whole of the Old Testament; there are many others which occur but seldom. (3.) In many passages they may be understood in two or more significations, if we adhere only to the usage of words in biblical Hebrew. It is only by means of dialects that we can in such cases arrive at any certainty. (4.) Many objects in the Old Testament are but briefly stated, so that some words seem involved in impenetrable obscurity. By means of a cognate language only can the necessary light be thrown on such words.

See the Works on this subject cited by MEYER, p. 213.

ALBERT SCHULTENS, *Vetus et Regia via Hebraizandi*. Lugd. Bat. (Leyden), 1738. 4to.

JOHN DAVID MICHAELIS, *Beurtheilung der Mittel, die ausgestorbene Hebraische Sprache zu erlernen*. [On the best Means of learning the ancient Hebrew.] Gottingen, 1757.

§ 104. The family of Noah naturally spoke but one language, which was propagated among all those nations which were derived from him.

Heber was a descendant of his son Shem. The SEMITIC language thus prevailed in that part of Asia, in which hither Cappadocia, Assyria, Babylonia, Aramæa, Syria, Phœnicia, and Arabia, were situated; but the pronunciation was altered by time among many of Noah's posterity. Hence, but few of the posterity of Shem retained their original language in such purity that one could be explained by the other. The cognate languages, therefore, which are of use in explaining the writings of the Old Testament, may be divided into two classes. Some of these have a closer, others a more remote affinity to the Hebrew. The Arabic, Syriac, Chaldaic, or rather Babylonian, and also the Samaritan, pertain to the first class. The second embraces principally the Ethiopic,—which others, however, place among the first.

Compare HETZEL, *Geschichte der Heb. Sprache*. Halle, 1776.

OBSERVATION.—Although future ministers, and teachers in the lower schools have neither time nor opportunity to learn these languages, but must be content with a knowledge of Hebrew, it will, nevertheless, be important to them to know how these dialects have been hitherto, and may still be, used by philologists and men of information in assisting the explanation of Biblical Hebrew; for, otherwise, they are not in a state to judge of the correctness or incorrectness of many explanations of passages in the sacred writings; besides which it is also of importance that they should observe the influence which the increasing study of the ancient languages has had on the more just interpretation of the Bible, and how Divine Providence has provided, by various methods, that the true sense of the most important of all ancient books should be every day, in proportion as learning advances, ascertained with increasing degrees of perfection.

§ 105. The dialects should be first had recourse to, only when those means of discovering the sense have been already tried, which are contained in the nature of the Hebrew language and in the Hebrew Bible. If, by this means, historical certainty can be attained, a circumstance which may easily take place by the aid of the words and phrases which frequently occur in the Old Testament, it will not be necessary to have recourse to dialects: this would be to light a lamp in the noonday. But if the matter still remains uncertain, if there still be a doubt whether any particular word in a passage has, in reality, its usual signification or not, the dialects should be then consulted, partly in order to discover the true signification, partly in order to confirm, by the concurrence of their testimony, a meaning already discovered.

§ 106. The closer is the affinity of any dialect with the Hebrew, the more probability is there of its throwing light upon, and giving certainty to, obscure and doubtful passages. The Arabic, Syriac, and Chaldee, are the next in affinity to the Hebrew. The remoter dialects should be had recourse to, only when the former three afford no certain result.

§ 107. Those who would study HEBREW as philologists, and attain a high degree of knowledge in the language, should compare all its other dialects, if not at every word, at least as often as

it seems necessary. In the Semitic dialects, those words which agree in sound, have, for the most part, one and the same signification. Hence, the comparison of various dialects is an uncommonly useful practice; for the more numerous the testimonies in favour of a signification which is either the subject of inquiry, or already discovered, the greater the certainty that the given explanation is the correct one.

OBSERVATION.—As Albert Schultens, Reiske, and other orientalists, were not only extravagant in the use which they made of the dialects in explaining the Hebrew, but many of them have misused them in no slight degree, future learned interpreters must be reminded that they ought to proceed with great caution in this respect; that they should not lightly deduce new significations of Hebrew words from words of like sound in the dialects; that they should not lose sight of the usual mutations of letters in those dialects; that they should not lightly take for granted the existence of a transposition of letters in the dialects, or the Hebrew; and, above all, that they carefully avoid all *forced* attempts in this respect.

Compare MEYER, Versuch einer Hermeneutik, § 80—84.

§ 108. The ARABIC language is, in external appearance, very different from the Hebrew; it abounds much more in consonants, and has, on that account, a very different pronunciation; besides which it has other inflections, an almost incredible number of nouns and other parts of speech, which are not to be found in Hebrew, and many peculiarities, by which it is distinguished from that language; but if the essentials be separated from the

non-essentials of the language, and new words, which denote arts, sciences, warlike transactions, and such objects, be divided from the more ancient words which the Arabic language may have originally possessed; its agreement with the Hebrew is such, that it has hitherto been, as the result has shown, and still remains, an excellent help to the removing of exegetical difficulties, and to the elucidation of many important but obscure passages.

OBSERVATION.—Many consonants in the Hebrew are commuted for others in the Arabic: as this is the cause of much difficulty to beginners, it will be necessary to have comparative tables of both; these are to be found, partly in Arabic Grammars; partly in MEYER'S 'Hermeneutik des A.T.,' p. 248; partly also in Professor BAUER'S 'Hermeneutica Sacra,' § 23. One of the most important aids to the discovering of the relations of the Arabic to the Hebrew, is the 'Clavis Dialectorum' of ALBERT SCHULTENS. The easiest for beginners is JOSEPH FREDERICK SCHELLING'S 'Abhandlung von dem Gebrauch der Arabischen Sprache zu einer endlichen Einsicht in die Ebraische.' Stuttgart, 1771 [On the Use of the Arabic to a complete Knowledge of Hebrew]. The other works of Schultens, principally his 'Origines Hebrææ;' also of Schroeder, Scheidius, and others, are sufficiently known to scholars and orientalists, but are too difficult for those who are not familiar with the Arabic.

[The following will be found the best introductions to the knowledge of Arabic.

Grammaire Arabe, a l'Usage des Elèves de l'Ecole speciale de Langues orientales vivantes, par Silvestre DE SACY. Paris, 1810. Last and improved edition, 1831, 2 vols. 8vo.

It is impossible to speak too highly of this admirable work; besides being the best Arabic grammar extant, it will be found one of the very best helps to a thorough knowledge of the Hebrew. The exercises and examples are calculated to lead the learner, by easy and agreeable paths, to a fundamental acquaintance with the Arabic language.



*Institutiones ad Fundamenta Linguæ Arabicæ : accedunt Sententiæ et Narrationes Arabicæ, una cum Glossario Arabico Latino. Auctore F. C. ROSENMULLERO. Leips. 1818, 4to.*

This is considered the best grammar of the Arabic written in the Latin language. See Mr. Horne's 'Introduction,' Vol. II.

The best lexicon of the Arabic Language is, beyond comparison, the accurate 'Lexicon Arabico-Latinum' of Jacob GOLIUS, first published at Leyden, in 1653. A new edition, with important additions, has been prepared by Professor Freytag of Bonn, in 3 vols. 4to. two of which have been published, 1831-3.

An Arabic and Latin Lexicon has also been published by the distinguished Professor JAHN of Vienna, 1802, 2 vols. 8vo.—  
TRANSLATOR.]

§ 109. The SYRIAC language is of as much, if not more use than that of the Arabic, in elucidating difficult passages in the writings of the Old Testament. The pronunciation of many words, and especially of the vowels, does not indeed accord with that of the Hebrew, as, in place of the [Italian] *A*, it has adopted the sound of *O* for the first letter of the alphabet, and in place of *O* uses *Au*; but, on the other hand, the Syriac language is much more simple than the Arabic, and herein more resembles the Hebrew. The significations of ancient original words in this language have not altered or multiplied to so great a degree, nor are there so many new words added, as in the Arabic. The formation of the words, and their combination or construction, have a great similarity in both languages. Neither has the Syriac so many new letters as the Arabic; so that both languages, viz. the Syriac and the Hebrew, may be reckoned as almost the same in respect to the consonants, and may thus often



serve as a *mutual* help to the explanation of the difficult words in each.

Some difficulties, nevertheless, arise in this comparison, from the frequent commutation of letters, which, however, is in general tolerably uniform. A slight attention to such commutations will make the use of the Syriac extremely convenient in the learning of Hebrew.

Compare MICHAELIS, Syriac Grammar; MEYER, Versuch einer Hermeneutik, § 21; BAUER, Hermeneut. S. § 57.

[An Introduction to the Syriac Language. By the Rev. Frederick NOLAN. London, 1821. 12mo.

A. TH. HOFFMANN, Grammaticæ Syriacæ, Libri Tres. Halle, 1823, 4to.

This is reckoned decidedly the best Syriac Grammar.

The most approved Syriac Lexicons are those of Castell and Schaaf. The former was first published in the Heptaglott Lexicon, designed as a Companion to Walton's Polyglott, and republished separately at Gottingen, by J. D. Michaelis, with additions, in 1788, 1 vol. 4to. The latter was published at Leyden, as a Companion to Leusden and Schaaf's Syriac New Testament. 1709.—TRANSLATOR.]

§ 110. What is commonly called the CHALDEE language, is properly the Babylonian. Michaelis has called it the Eastern Aramaic dialect, and has thus distinguished it from the Western Aramaic, or Syriac.

The Chaldeans were a northern barbarous nation, and spoke a language totally different from the Babylonian: it in some measure resembled the Persian, Turkish and Median languages. But after

the Chaldean princes had overturned the throne and kingdom of Babylon, the ancient Babylonian tongue obtained the name of the Chaldee. This language bears a still greater resemblance than the Syriac to the Hebrew, not only in the words themselves, but in their conformation, compounds, and other alterations. Both, however, are, in the pronunciation of single words, as well as in verbs and nouns, and in many other peculiarities, different from each other, as may be easily observed by comparing the Chaldee passages which occur in the books of Daniel and Ezra. As, however, there are but a few fragments remaining of this ancient and pure Babylonian dialect, and it has been much corrupted from time to time, since the return of the Jews from Babylon;\* so the Chaldee does not seem to contribute much to the explanation of the Hebrew.

§ 111. The TALMUDICAL language bears a great resemblance to this dialect. Properly speaking, this was a corruption of the ancient Hebrew, with a subsequent admixture of the Syriac and Chaldee tongues, so that almost a new language was thus formed, which was that most probably spoken in the time of Jesus, and by Jesus himself. This language is still found in the Talmud, and in a few other remains of the ancient Rabbinical writings.

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\* Since this time, a dialect altogether peculiar was formed in Judea, which has been usually called the Jerusalem-Chaldee. The Jerusalem Targum is written in this language.

But the advantage derived from the knowledge of the Talmud, towards the explanation of the Biblical Hebrew, would not be great, if there had not been so many of the laws of Moses elucidated in it. Superstition, however, has prevented many passages of the Talmud from being adduced to explain the laws of Moses.

[See WINER's *Grammatik des Biblischen und Targumischen Chaldaismus*. (Grammar of the Chaldee Language of the Bible and Targum). Lips. 1824.

Also Jahn's, Adler's, and Harris's *Chaldee Grammars*.]—TRANSLATOR.

OBSERVATION 1.—It was hoped, that since the time of LUDOLF much benefit would have been derived from the ETHIOPIC language, in the explanation of the Old Testament. But this hope has not been realized. The helps in these countries are too few to furnish an extensive knowledge of this language.

OBSERVATION 2.—The SAMARITAN has been also for some time regarded, particularly with respect to the Pentateuch, as a very useful aid in the elucidation of important passages; but, as the Samaritan Pentateuch is no other than the Hebrew written in Samaritan letters, and the translation of this Pentateuch a much later work, made in a language composed of the Babylonian, Hebrew, and Syro-Chaldean, but intermixed with many foreign words; so, notwithstanding all the labours of the learned, but little has been hitherto gained from the use of this language, for the explanation of the Bible.

OBSERVATION 3.—The Rabbins, who wrote during and after the tenth century, did not speak the Hebrew as their vernacular tongue, but acquired it as a learned language, and consequently can be but seldom competent witnesses of an ancient signification. Notwithstanding all this, however, they have elucidated many difficult passages, by the aids to which they had at that time had access.

Such as first begin to study the oriental languages, with the

design of acquiring a fundamental knowledge of them for the explanation of the Bible, ought principally to read the work of Michaelis, already referred to, p. 103,—‘*Beurtheilung der Mittel,*’ &c. Gottingen, 1757.

Good examples of a suitable use of the dialects will be found in the ‘*Opera Minora*’ of A. SCHULTENS, in the ‘*Sylloge Dissertationum Philologico-Exegeticarum sub Schultensiis et Schroederò defens.* ;’ and in the ‘*Critisches Collegium über die drey wichtigsten Psalmen,*’ &c. [Critical Lecture on the three most important Psalms, &c.] of MICHAELIS ; as well as in SCHNURRER’s ‘*Dissert. Philol. Crit.*’ Gott. et Amster. 1790, 8vo.

[On the Samaritan, and the cognate languages in general, see particularly the following eminent work :

Gulielmi GESENIJ et J. S. HOFFMANNI *Rudimenta Orientalia ; seu Tabulæ Verborum, Nominum, et Pronominum, Hebr. et Chald. Syr. Samar. Rabbin. Æthiop. cum brevi Institutione Gram. Par. 1.* Lips. 1825. 4to.

The Phœnician, or Punic language, will also be found interesting to the Biblical scholar, as will also, though less, if at all, allied to the Hebrew, the Coptic or Egyptian, (for which see the work of H. A. Hamaker.) Of the latter, there are three principal dialects : (1.) the Memphitic, (2.) the Sahidic, and (3.) the Ammonian or Bashmuric. They are, however, particularly interesting, in consequence of the number of fragments of the ancient Coptic and Sahidic versions of the *New Testament* which have been published in modern times. Wilkins, La Croze, and Jablonski, were chief labourers in this department in the earlier part of the last century. Dr. Woide also gave great assistance, in the publication of Scholtz and La Croze’s Grammar and Lexicon of the Sahidic, with an account of the recent discoveries in Egyptian literature. A new edition of this has been announced by Mr. Tattam, the author of the following work :

A Compendious Grammar of the Egyptian Language, both of the Coptic or Memphitic, and Sahidic dialects, with Observations on the Bashmuric ; together with the Alphabets of the Hieroglyphic and Demotic, or Enchorial Characters, and

a few Explanatory Observations. By the Rev. HENRY TATTAM, M.A., with an Appendix, &c. by Thomas Young, M.D. London, 1830, 8vo.\*].—TRANSLATOR.

§ 112. Ancient and modern VERSIONS must be reckoned among the most important aids to the explanation of the Old and New Testaments. As, however, future clergymen can have an opportunity of comparing but some of those with the text, in order to assist the labour of interpretation, since they cannot all be expected to possess the old translations, viz. the Syriac, Arabic, &c. or the ability rightly to apply them for the discovery of the true sense of Hebrew words, it will be sufficient here briefly to describe a few of the ancient and modern versions of the entire Old Testament, and to mention their use, and to notice the others, only as far as is absolutely necessary, in the Observations.

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\* The ARMENIAN language deserves the particular attention of the Biblical student, chiefly in consequence of the ancient version of the *New Testament* preserved in that language, as well as many other valuable works, of which the entire *Chronicon* of Eusebius was published in Milan and Venice in 1818. Schroeder's *Thesaurus* and La Croze's *Lexicon*, are the classical works in this department. I can safely say, from experience, that the former is one of the best and most complete helps to the acquisition of a language that it has ever been my lot to meet with. I shall conclude with naming the PERSIC language, into which the Pentateuch and the Gospels were translated at a very early period. Much philological knowledge on these subjects will be found in Schultz's '*Orientalischer und Occidentalischer Sprachmeister*,' and Adelung's '*Mithridates*,' the publication of which commenced at Berlin, in 1806, and was continued after the author's death by the learned J. S. Vater in 1809, 1812, and 1813, 3 vols. 8vo.—TRANSLATOR.



The VULGATE deserves to be ranked above all other ancient versions of the Old Testament. It was originally made, not from the Hebrew text, but from the Greek of the Septuagint; but Jerome so improved the older Latin version, that it came much nearer the Hebrew, and finally attained such estimation in the Church, that it was universally received, confirmed by the popes, used in all kinds of theological and ecclesiastical instruction, and, therefore, denominated the Vulgate or *common* Version. Luther has also availed himself of it throughout, in his German translation. This he might with propriety do, as it faithfully expresses the Hebrew in many passages, and, indeed, almost follows it with such scrupulous servility, that it may be considered, in some measure, as a perpetual lexicon of the Old Testament. But this translation cannot at all times be followed with perfect confidence, as it has been corrupted beyond measure by the blunders of faulty transcribers and unqualified correctors.

Compare HUMPHRY HODY, *De Bibliorum Textibus Originalibus*, cap. iv.

Far superior is the Latin translation, which Jerome made from the original Hebrew text, and published after the year 388. For, although this Father examined and compared for his work the Greek translations of the Old Testament, as well the Alexandrian as the versions of Aquila, Symmachus, and Theodotion, he had acquired from the Jews such a knowledge of the Hebrew language, that he was enabled to make a critical



use of those translations, and thereby improve his own in many passages.\*

Compare EICHHORN's *Einleitung ins Alten Testament* [Introduction to the Old Testament] Vol. I. pp. 582—612. [319—338 of Hamelsveld's Dutch translation.—HERINGA.]

Hieronymus Stridonensis, *Interpres, Criticus, Exegeta, Apologeta, Historicus, Doctor, Monachus.* Auct. L. ENGELSTOFT. Hafn. 1797, 8vo. p. 115, *et seq.*

If beginners would lighten their task, they may make use of some good modern translation along with the Vulgate. Dathe's is the best modern Latin version. The German translation of the Bible by Michaelis, although sometimes deficient in elegance and strength of expression, is nevertheless deservedly esteemed for its faithfulness.

[The Dutch authorized version retains a high degree of value for its fidelity and its marginal references; but the more recent translations of Van Vloten and Hamelsveld, may be still of much service, by reason of the use made by them of modern discoveries in aid of the explanation of the Holy Scriptures;—that by Hamelsveld particularly for the unlearned, in consequence of its ease and fluency.]—HERINGA.†

\* See the note at the end of this Section, p. 127.—TRANSLATOR.

† Since the above remarks of Dr. Heringa, Dr. Van der Palm published his admirable Dutch translation of the Bible, 4to. Six Parts, Antwerp, 1822, which is now the most esteemed version in Holland, both for the fidelity and elegance of the text, and the valuable notes with which it is accompanied. It is probably the best modern translation of the Bible in existence.—TRANSLATOR.

[The excellence and fidelity of our own authorized version remain unrivalled. But we have not equalled our neighbours, the Dutch, in producing a modern translation, which gives a faithful picture of the original, adapted to our own times. For, notwithstanding the light that has been thrown on the original languages, and the various helps with which the learned have been abundantly furnished since the last revision of our translation in the time of James I.; it still continues as a whole to supersede all others, and to preserve the suffrages of the learned, not only of our own church, but of other denominations of Christians, both in this country and in America. The labours of Newcome, Lowth, Geddes, Boothroyd, Good, Scott, and many others in this important department, have, indeed, considerably facilitated the design of a revised version; and a modern translation of the best corrected text of the Old Testament, retaining the dignity and simplicity of the original, literal without being idiomatic, accomplished with good taste, and specially guarding against the retaining or omitting of a reading or rendering, on any but pure critical and philological principles, and which would thus recommend itself to the learned by its critical use, and to all Christians by its fidelity, would no doubt be hailed by every unprejudiced person, who revered the genuine word of God, as a great accession to biblical learning.\*—TRANSLATOR.]

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\* The reader will observe that I have in the preceding remarks specially alluded to the Old Testament, as this portion of the

§ 113. Nothing is so necessary for future theologians as a close acquaintance with the Greek translation of the Old Testament, as it is undeniably a much older version of the Bible than any other now extant. On this account, the ALEXANDRIAN must be considered as the second best help to the explanation of the Old Testament; the more so, as the manuscripts from which this translation was made, must have been of uncommonly high antiquity, and as the Fathers of the Greek church have often conformed thereto. It is, besides, exceedingly literal in most passages, and the proper signification of Hebrew words can, therefore, be better learned from this than from a more free translation; but it must be admitted to be, on this very account, in many passages unin-

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work only relates thereto. The translation of the Bible used in this country by the Roman Catholics, is made from the Latin Vulgate, and is consequently of no use to the interpreter; the New Testament was originally published at Rheims in 1582, and the Old at Douay in 1609; but it has been altered and improved at various times in England and Ireland by the Roman Catholic prelates; many of these alterations have been made in conformity with the Authorized Version, even in passages where that Version had been charged with falsehood by some polemical writers of the church of Rome; such as Ward, in his 'Errata of the Protestant Bible.'—The 'Improved Version' of the Unitarians is only of the New Testament; this work is supposed to be founded on Archbishop Newcome's translation from Griesbach's text, but it recedes from the Archbishop's translation in some most important passages, in which the translators seem to have been actuated more by dogmatical than philological principles.—TRANSLATOR.

telligible, and in others to give a false or perverted sense. In some books of the Old Testament, particularly the Psalms and Prophets, the translation is a servile imitation of the text. We should have been ignorant of the signification of many words, if we had not possessed this translation; we should have been uncertain of the meaning of others, if we had not this to direct our judgment.

As the Greek of the New Testament has its origin chiefly from the Alexandrian translation, and the use made of it in religious instruction, an intimate acquaintance with this important work is the more necessary for the future interpreter.

Compare EICHORN's *Einleitung* [Introduction], 161. 183.

[The theological student should be provided, for the interpretation of the Greek version of the Old Testament, with Schleusner's *Lexicon* to the Septuagint, § 114.—TRANSLATOR.]

OBSERVATION 1.—The Fragments of the translation of Aquila, Symmachus, and Theodotion, are for critics and experienced interpreters a desirable help to the discovery of the true sense, but beginners should adhere to what is most essential. On this account, nothing but what is absolutely necessary is said in the following remarks relative to their use, as also respecting the advantage to be derived from the Syriac and Arabic versions, and other ancient translations, as well as the Chaldee paraphrases, in the interpretation of Scripture. [Compare Eichhorn's *Introduction*, §§ 184, 301.—HERINGA.]

OBSERVATION 2.—The most accurate of the translations of the Bible in the oriental languages, or Semitic dialects, is the Syriac. It is a faithful witness of the readings of those times, and adheres so closely to the original, that, in many passages, the identical words are found which exist in the Hebrew; but, on this account, many passages which are obscure in the original Hebrew, are equally so in the Syriac version. [This faithful version was most probably written at the close of the first, certainly before the end of the second, century. See Jahn's Introduction.—TRANSLATOR.]

OBSERVATION 3.—The Chaldee paraphrases are of various degrees of value. Onkelos, the translator of the Pentateuch, expresses the Hebrew text very correctly, and elucidates many passages by a short explanation or gloss.

Jonathan, the paraphrast of the Prophets, is very diffuse, adds much which the original does not contain, and explains many passages according to the preconceived opinions of his time. Notwithstanding this, his work is, in other passages, an excellent help to the interpreter. The other Chaldee paraphrases are by later authors. The Psalms are intermixed with a multiplicity of explanations—many of them strange ones.

The books of Chronicles were translated at a much later period. A succinct but most accurate description of all the Targums is to be found in Bauer's '*Critica Sacra*,' § 59—81. [The Chaldee paraphrases were written at various times, from the first to the ninth centuries.—TRANSLATOR.]

OBSERVATION 4.—There are some parts of the Old Testament translated immediately from the Hebrew into Arabic, by Rabbi Saadiah Gaon, of Egypt. His Pentateuch was first published [in 1546]; and in 1790 and 1791 Professor Paulus gave his Isaiah to the world. Saadiah flourished about the 10th century, was master of both languages, and a man of great learning. In his historical passages he adheres closely to the text; but in the more difficult and the poetical parts, he generally has recourse to the practice of paraphrasing. This is also the case in Isaiah, where he acts as a commentator in many passages. The other Arabic versions are from the Greek [or Syriac.—H.].

See EICHHORN'S Introduction. Vol. I. p. 490.



C. F. SCHNURRER, *De Pentateucho Arab. Polyglotto*. Tübingæ, 1780, 4to.

R. SAADLÆ *Phijumensis Versio Jesaiæ Arabica, cum aliis Speciminibus Arab. Bibl.* Ed. H. E. G. PAULUS. Fasciuli II. Jenæ, 1790, 1791, 8vo.

OBSERVATION 5.—The Polyglott Bibles contain several translations besides the text. Although larger works of this kind can be made use of by but few, every one who makes the least pretension to theological learning ought to have, at least, a general knowledge of them. The principal are the four following :

1. The COMPLUTENSIAN BIBLE, in 6 vols. folio, published at Alcala or Complutum, in Spain, 1514-1517, under the direction and at the expense of Cardinal Ximenes. Besides the text, it contains the Chaldee paraphrase of Onkelos, the Alexandrian or Septuagint version, and the Vulgate.
2. The ROYAL POLYGLOTT BIBLE, by Christian Blandin, published at Antwerp, in 7 vols. folio, 1569-1572, at the expense of Philip II. king of Spain, thence called the Royal. The labour of preparing this great work was chiefly undertaken by Benedict Arias Montanus. The Hebrew is accompanied by the very literal Latin interlinear version of Santis Pagnini, revised by Arias Montanus and others. This edition contains also the Chaldee paraphrases, the Septuagint, and the Latin Vulgate.
3. The PARIS POLYGLOTT, published in 1645, in 10 vols. fol. by Guy Michael de Jay. Besides the Chaldee, Greek, and Latin versions, it contains the Syriac and Arabic, and the Samaritan Pentateuch. The celebrated John Morinus, Gabriel Sionita, and other men of distinguished learning, were the editors.
4. The LONDON POLYGLOTT, published by Bryan Walton, in 1657, in 6 vols. folio, together with two other volumes in 1657, containing the Heptaglott Lexicon of Edmund Castell. Besides the Hebrew text, it contains the Samaritan Pentateuch, the Chaldee, Greek, Samaritan, Syriac, Arabic, Ethiopic, Persian,



and Latin Vulgate versions, with Latin translations of the original, and of the oriental versions. Compare Eichhorn's Introduction, Vol. I. § 393 and 397.

To these may be now added, BAGSTER's Polyglott Bible—for which, see Appendix to this Chapter, p. 146 *infra*.

§ 114. Although, before applying to the interpretation of the Bible, it is necessary to be acquainted with the first principles of Hebrew grammar, the interpreter should steadily continue his grammatical studies. The forms of a language should be accurately known by those who would explain the books written in it. All the parts of speech, their inflections, their relations to each other, the influence which the smallest particles have on the contents of a period, and all the modifications of nouns and verbs, should be constantly before the mind of the interpreter, in order that he may accurately know the sense of a passage. It is therefore necessary for him not only frequently to consult his grammar, but also many other philological writings, especially such as take a philosophical view of the language; as the works of Schultens (1), Hezel (2), Vater (3), Storr (4), &c.

1. A. SCHULTENS's Institutiones ad Fundamenta Linguae Hebrææ. Leyden, 1756, 4to.
2. HEZEL's Ausführliche Hebräische Sprachlehre (Comprehensive Hebrew Grammar). Halle, 1778, 8vo.
3. VATER's Hebräische Sprachlehre (Hebrew Grammar). Leipsic, 1797: and kleinere Hebräische Sprachlehre [Shorter ditto]. Leipsic 1798, 8vo.
4. STORR's Observationes ad Analogiam et Syntaxin Hebraicam pertinentes. Tub. 1779.

[The following Hebrew Grammars, with those mentioned in the Appendix to this Chapter, are those most approved of in this country:—

*Grammaticæ Linguae Hebraicæ.* Auctore JOHANNE JAHN. Viennæ, 1809, 8vo.

A Hebrew Grammar, with a copious Syntax and Praxis. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover (Massachusetts), 1821. 4th Ed. much improved, 1831, 8vo. reprinted at Oxford.

Professor Stuart's work is, deservedly, becoming every day better known, and more highly esteemed, in this country.

A Grammar of the Hebrew Language, comprised in a series of Lectures, compiled from the best Authorities, and augmented with much original matter, drawn principally from oriental sources; designed for the use of Students in the Universities. By the Rev. SAMUEL LEE, A.M. (now D.D.) Professor of Arabic in the University of Cambridge. London, 1827, 8vo. 2d Ed. 1831.

Hebrew Grammar, &c. with the principal Rules, compiled from some of the most considerable Hebrew Grammars. By THOMAS YEATES. London, 1812, &c.

A Comprehensive Hebrew Grammar, wherein the Principles of the Language are simply and briefly explained. By GEORGE JONES, A.M. Dublin, 1826, 8vo. Composed for the use of Students in the University of Dublin. For a high character of this Grammar, see the 'Christian Examiner and Church of Ireland Magazine' for February, 1827.

A Hebrew Grammar in the English Language. By JOSEPH SAMUEL C. FREY. London, 1813, 8vo. A new edition, with corrections and additions, by George Downes, A.M. London, 1823, 8vo.

This Grammar is highly commended in the 'Monthly Review,' (N.S.) Vol. LVIII. p. 55; and in Mr. Hartwell Horne's 'Introduction,' Vol. II. Bibliographical Appendix, p. 182, in which the character of the above-named and other Hebrew grammars are amply given.—Much information, conveyed in a popular

form, on the character of the Semitic dialects in general, will be found in the following useful compendium :—

An Elementary Course of Lectures on the Criticism, Interpretation, and leading Doctrines of the Bible, delivered at Bristol College in the years 1832, 1833. To the critical or philological part is appended an Essay on the General Grammatical Principles of the Semitic Languages. By W. D. CONYBEARE, M.A. Rector of Sully, Visitor of the College. Lond. 1834.—TRANSLATOR.]

Without the aid of Lexicons, no beginner can make any progress in translation and interpretation. The latest and best Hebrew Lexicons are the following :—

J. SIMONIS, *Lexicon Manuale Hebraicum et Chaldaicum*. Halle, 1793. Recensuit et emendavit John Gottlieb Eichhorn. Halle, 1793. [Post J. G. Eichhornii curas denuo recensuit, emendavit, auxit Dr. George Benjamin Winer. Lips. 1826, 8vo.]

*Lexicon et Commentarius Sermonis Hebraici et Chaldaici*, post JOH. HEN. MAIUM, correctius et emendatius edidit Jo. Christ. Frid. Schultz. Lips. 1777, 2 vols. 8vo.

J. D. MICHAELIS, *Supplementa ad Lexica Hebraica*. Gott. 1784-1792, 6 vols. 4to.

[These Hebrew Lexicons are now generally superseded in this country as well as on the continent by the following :—

GULIELMI GESENIJ *Thesaurus Philologico-Criticus Linguae Hebraeae et Chaldaeae Veteris Testamenta*. Editio altera secundum radices digesta, priori Germanicâ longe auctior et emendatior. Lipsiæ, 1827, Pars 1. 4to. et folio. (This work is beautifully printed.)

A Hebrew Lexicon to the Books of the Old Testament; including the Geographical Names and Chaldaic Words in Daniel, Ezra, &c. By D. WILHELM GESENIUS, Doctor and

Professor of Theology at the University of Halle. Translated from the German by Christopher Leo, Teacher of Hebrew and German in the University of Cambridge, and late Professor of German at the Royal Military College, Sandhurst. Cambridge, at the University Press, 1825-28, 2 vols. royal 4to.

A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee, from the German Works of Professor W. Gesenius. By JOSIAH W. GIBBS, A.M., Andover, 1824, royal 8vo. Last edition, (revised). London 1833, 8vo.

ROBERTSON'S *Clavis Pentateuchi*. Edinburgh, 1770, et Norvici, 1824, 8vo.; and BYTHNER'S *Lyra Prophetica*. London, 1650, and 1823, 8vo., are too well known to beginners to need commendation here. Keyworth and Jones's *Principia Hebraica* is also highly commended as an elementary treatise.

See 'Eclectic Review,' Nov. 1818, and Mr. Horne's Introduction, Vol. II. Part II. 1834, p. 193, *seq.* Bibliog. Appendix, 7th Ed.

CONCORDANCES are of especial use in facilitating the investigation of the sense of words, and their various significations. For example :

FRED. LANKISCH, German, Hebrew, and Greek Concordance. Leipsic, 1718, fol.

MARIE DE CALASIO, *Concordantiæ Bibliorum Hebraicorum et Latinorum*. Romæ, 1621, 4 vols. fol. London, edited by William Romaine, 1747.

JOHANNIS BUXTORFII, *Concordantiæ Hebraicæ et Chaldaicæ*. Basil, 1632, fol.

GOTT. JOACH. WICHMAN, *Biblische Handconcordanz*. Dessau, 1782.

CHRISTIANI NOLDII *Concordantiæ, &c.* Jenæ, 1734, 4to The last editions contain an Appendix, by John David Michaelis.

The Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf. By JOHN TAYLOR, D.D., of Norwich.

The larger works of this kind are, however, too expensive for the

generality of Biblical scholars ; and the same remark applies to larger Concordances to the Septuagint, such as

ABRAHAMI TROMMII Concordantiæ Græcæ. Amsterdam, 1718, 2 vols. fol.

CONRADI KIRCHERI Concordantiæ V. T. Græcæ, Ebraciis Vocibus respondententes. Francfort, 1607, 2 tom. 4to.

But the following works are easier obtained :

JOH. CHRIST. BIEL, Novus Thesaurus Philologicus sive Lexicon in LXX. et alios Interpretes et Scriptores Apocryphos V. T. Hagæ, 1779-80, 3 vols. 8vo.

[This work, with its continuations by Schleusner and Bretschneider, is now superseded by the following, which is indispensable to the Biblical student :—

Novus Thesaurus Philologico Criticus sive Lexicon in LXX. et reliquos interpretes Græcos, ac Scriptores Apocryphos Veteris Testamenti ; post Bielium et alios viros Doctos, congessit et edidit JOHANNES FRIEDERICUS SCHLEUSNER. Lipsiæ, 1820-21. 5 vols. 8vo. Glasgow and London, 1822. 3 vols. 8vo. The last is beyond comparison the best edition.—TRANSLATOR.]

§ 115. For want of both time and means, but few clergymen and students in theology can make use of the larger COMMENTARIES on the whole Bible. Good SCHOLIA are, therefore, the aids which they must have recourse to, together with faithful versions. The best on the Old Testament are those of Schulz and Bauer (1) ; the next those of Rosenmüller (2).

1. J. CHRIST. FRED. SCHULZII und GEORG. BAUERI, Scholia in Vetus Testamentum. Norimbergæ, 1783—1797, 10 vols. 8vo.
2. ERNEST FRED. CAR. ROSENMULLER, Scholia in Vetus Testamentum. Lipsiæ, 1788—1798, 4 vols. 8vo. [3d Ed. sic ab auctore recognita, emendata et aucta, ut novum opus videri potest. 1821—1826. 18 vols. 8vo.]

The candour with which this learned scholiast has altered some of his lax and dangerous comments, has been warmly com-



recommended by Dr. J. Pye Smith, 'Scripture Testimony,' Vol. I. p. 252. 2d Ed. A still more accessible work to the generality of students is Rosenmüller's Abridgment of his greater work, by J. C. S. Lechner, but finally submitted to his own revision, Vol I.—V. containing the Pentateuch, Psalms, Job, and Ezekiel. Lips. 1828-33. 8vo.]

HUGONIS GROTH Annotationes in V. T. [published in his 'Opera Theologica,' and transferred into the 'Biblia Critica;' afterwards published separately.—H.] By George John Ludov. Vogel. Halle, 3 vols. 1775, 1776; and the Poetical Books, with the Supplements of Doederlein. 1779.

OBSERVATION.—The works necessary for the explanation of the separate parts and books of the Old Testament, will be named in the sequel, in the introductions to the interpretation of these books.

§ 116. A good EDITION of the Bible will considerably facilitate the labours of the interpreter. It will, therefore, be advisable for beginners to provide themselves, as soon as possible, with an edition which is provided with variations and critical remarks. Such are the editions of John Henry Michaelis, printed at Halle, in 1720, 8vo.; and of Everard Van Der Hooght, Amsterdam and Utrecht, 1705, and above all the following :

Biblia Hebraica cum variis Lectionibus ex ingenti Codicum copia a Kennicotto et de Rossi collatorum ediderunt Jo. Christ. Doederlein et J. H. Meisner. Lips. 1793, 8vo. [Second Edition, with a Preface, by Dr. Knapp. Halle, 1818. To which the following editions may be now added ;

Biblia Hebraica. Digessit et graviore Lectionum Varietates adjecit Johannes Jahn. Vienna, 1808. 4 vols. 8vo.



This is, perhaps, the best and completest edition of the Hebrew Bible. The text is that of Van Der Hooght; the poetical parts are metrically arranged, and the most important various readings are subjoined. For a much more full account of this, as well as the two following works, see Mr. Horne's Introduction, Vol. II. p. 9. Bibliogr. Appendix, 7th Ed.

Biblia Hebraica, accompanied with English notes, critical, philological, and explanatory. By B. Boothroyd, D.D. Pontefract and London, 1816, 2 vols. 4to.

Biblia Hebraica a Juda D'Allemand, Linguæ Sanctæ Doctori. London, 1822, 1833, 8vo. This cheap, correct, and beautiful edition, is stereotyped. —TRANSLATOR.]

More copious accounts of the writings which appertain to the criticism of the Old Testament, described with as much industry as accuracy, will be found in the 'Handbuch für die Literatur der Biblischen Kritik und Exegese' [Manual of Biblical Criticism and Exegesis], by Ernst Frederic Karl Rosenmüller. Gott. 1797, 1798, 2 vols.

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NOTE to § 112 *supra*, p. 115, on the Latin Vulgate.

There seems to be some confusion in Seiler's account of the Vulgate Version. The present authorized Latin Version of the Church of Rome is, so far as regards the Old Testament, the same, but much corrupted, which Jerome made directly from the original Hebrew, and which subsequently received the sanction of Pope Gregory the Great, at the end of the sixth century. Of Jerome's first correction of the old Italic Version by the Septuagint, only two books have descended to our times, viz. the

Psalms and the Book of Job. Indeed, the only parts ever published by Jerome were these two books, with the Chronicles, Proverbs, Ecclesiastes, and Canticles, or Song of Solomon. The manuscripts of the remainder, as Jerome informs Augustine in his 64th Epistle, were fraudulently destroyed or secreted; and it was this treachery which induced Jerome, in defiance of the invectives of his friend and admirer, Augustine, who seemed to think that the cause of Christianity itself would be affected by the innovation, to undertake the noble and difficult task of a translation of the Old Testament from the original Hebrew.

In this translation, which was undertaken by Jerome partly for the purpose of confuting the Jews, and partly to gratify his private friends, he does not invariably adhere strictly to the Hebrew, but sometimes follows the ancient Greek translators, even where he knew they were in error, lest he might offend his readers by too much novelty; but he supplies his own translation in his comments. In some instances, Jerome's version is not so correct as the more ancient one; but it exceeds beyond comparison, as a whole, all former translations, and would have been still better, had he not translated with too much haste. (See his Preface to the Books of Solomon and Tobit.) This great and admirable work was much opposed in his own times, of which he bitterly complains; and it was left to the more correct judgment of posterity to appreciate the work, which gradually obtained the approbation of the Latin Church at the close of the sixth century, and in the seventh was generally received.

Jerome's translation was made at Bethlehem, in Judea, where he had fixed his residence in order to obtain the assistance of learned Jews in acquiring a knowledge of the Hebrew, which he succeeded in doing at a considerable expense. The books of the Bible were finished in the following order. The books of Samuel, Kings, and Job, about the year 393; after which the books of the Prophets, Psalms, and the writings of Solomon. Ezra and Genesis were finished in 394; Chronicles, 396. The remainder of the Pentateuch before the year 404. Joshua, Judges, Ruth, and Esther, in the year 405. He also translated the book of Tobit from the Chaldee language.

It will not, I trust, be deemed superfluous here to add the following brief history of the text of the Vulgate. Copies soon multiplied, and in proportion to their numbers, abounded in

errors and various readings ; alterations were introduced by transcribers from the old Italic, from Liturgical books, and even from Josephus.\* In the eighth century, or the commencement of the ninth, it was corrected from beginning to end, by Alcuin, at the order of Charlemagne, from the most ancient sources ; that is, according to Hody (*de Textibus*), from the Hebrew. This, however, has been controverted by many learned men, including Porson (Letters to Travis), who maintains that the ancient sources used by Alcuin, were ancient manuscripts of the Vulgate.

This recension of Alcuin was soon again replete with errors from the same causes, when it was again amended by Lanfranc, archbishop of Canterbury, in the year 1089. Again, in the middle of the twelfth century, Cardinal Nicolaus found as many varying transcripts as there were manuscripts, and procured a new and corrected recension. About the same period, the Paris theologians commenced their *Correctoria*. Then followed those by Hugo de St. Caro, continued by the Dominicans from the year 1240, some of which, however, were disapproved of by Roger Bacon, in the year 1264-8, in his letters to Clement IV. These manuscripts contain a greater number of various readings than the more modern ones.

Things continued in this state till the invention of printing, when some editions of the Vulgate were printed, but without any date or name. The first editions which bear a date, are those printed at Mayentz in Germany, in 1462 ; Rome, 1471 ; Venice, 1475 ; and Naples, 1476. In the commencement of the sixteenth century, Adrian Gummelli, Albert Castellanus, and the editors of the Complutensian Polyglott, had published corrected editions, and Robert Stephens published his edition in 1523, and another in 1540, which Hentenius compared with many manuscripts and editions, and published his own in 1547, at Louvain, which was republished, with many amendments, at Antwerp, in 1580 and 1585.

In the mean time, viz. in 1569, the celebrated Council of Trent having declared the Vulgate to be the *authentic* version, but without fixing on any text, either manuscript or printed, Pius IV. ordered a new edition to be published, the care of which he committed to the most learned Roman theologians, who collected the best manuscripts for that purpose. This work was continued by his

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\* Jahn's Introduction.

successor, Pius V., and compared with the original text. During the pontificate of Gregory XIII. no progress was made; but the work was resumed and completed by Sixtus V. in 1590, by whom it was confirmed by a perpetual constitution, and enjoined on the whole Latin church, with a prohibition against the adoption of various readings which had been supplied in former editions. After the death of Sixtus, his successor, Clement, found this edition to abound with errors, the blame of which was, by the ingenuity of Cardinal Bellarmine (who wrote the Preface), in order to preserve the honour of the apostolic see, laid upon the printer. This Preface led to the Cardinal's Beatification.\*

The Clementine edition was amended in 2000 passages from manuscripts, Fathers, and the original text, but chiefly from the Louvain edition. This edition of Clement was published in 1592. Some passages in this edition were very improperly altered in conformity with the original text *then existing*, the editors not considering that there were manuscripts of much greater antiquity existing in the time of Jerome; and that their labours ought therefore to have been confined to the investigation of the most ancient manuscripts of the Vulgate. It was, however, in general edited according to just critical canons. A purer edition of Jerome's version is that published by Martianay at Paris in 1693.

The Psalter of the present printed Vulgate, as well as the books of Baruch, Ecclesiastes, Wisdom, and Maccabees, are from the old Italic version.

It has been much disputed, both by Protestant and Roman Catholic writers, what the session of the Council of Trent intended by declaring the Vulgate to be the 'authentic' version: some on each side maintaining that it was intended to give it an authority above that of the original text; while others, among whom, on this occasion, singularly enough, is Cardinal Bellarmine, contend that it was merely intended thereby to declare it the only authentic Latin translation, of which there were many at that time in use. Indeed, many of the more intelligent writers of the Church of Rome are far from considering it immaculate. Nay, Isidore Clarius,† a

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\* Hug's Introduction.

† Jahn's Introduction, where it is 80,000, probably a misprint; this error is repeated in Dr. Turner's translation.—  
TRANSLATOR.



learned divine of that church, acknowledges to have discovered in it *eight thousand* errors. The term, 'authentic,' does not seem in this view to differ much from our own term, 'authorized,' applied to the received English version in this country; nor have some of the more learned divines of the church of Rome considered that this decree applied to any, unless those who were ignorant of the languages of the original text; and those portions of the Greek and other oriental churches, which are in communion with the church of Rome, still use their own versions. The former uses the Septuagint or Alexandrian version, the Syro-Roman church uses the Syriac. Those Arabians and Armenians who acknowledge the supremacy of the Pope use the Arabic and Armenian versions. The church of Rome, however, has not given its sanction to any text of either Greek or Hebrew, and it is certain that the Syriac, Arabic, Armenian, and other versions, used by those who acknowledge the Pope, have been altered, in many passages, so as to make them correspond with the printed Vulgate. This was done by the Portuguese in India, in the case of the Syriac manuscripts used by those Syrian Christians, whom they compelled to join their communion.—See La Croze 'Christianisme des Indes,'—the Acts of the Synod of Diamper, and Buchanan's Researches, p. 141, 9th ed. All modern translations of the Bible in the church of Rome are, moreover, made immediately from the Vulgate.

The various readings of the Greek manuscripts, collected by Mill, Wetstein, &c., have been by some Roman Catholic writers in this country contrasted with the uniformity of the Vulgate, in order to advance the authority of the latter; but although the authority of the Vulgate in sacred criticism is deservedly high, yet this character is not derived from its uniformity, which has regard only to the *printed* text. The manuscripts of the Vulgate abound, like all other manuscripts, in various readings, in proportion to their number, or, to use the words of Pope Sixtus V., "Variis lectionibus in plures quodam modo distracta videbatur. Quarum licet nonnullas, aut veterum Codicum, aut sanctorum Patrum invexisset auctoritas, plurimæ nihilominus vel ex injuriâ temporum, vel ex librariorum incuriâ, vel ex impressorum imperitiâ, vel ex temere emendantium licentiâ, &c. . . . tantam autem labes ne adhuc ulterius serperet, sensimque in vulgatam editionem nostram manaret, sapienter eadem Œcumenica Synodus

Tridentina decrevit ut hæc ipsa Vetus et Vulgata editio quam emendatissime imprimeretur." And after stating that twenty-two years had now elapsed since the decree of the council, he adds, that he had corrected the text with his own hand: "Ut Vulgata Vetus, ex Tridentinæ Synodi præscripto, emendatissima, pristinæque suæ puritati, qualis primum ab ipsius interpretis manu styloque prodierat, *quoad ejus fieri potest*, restituta imprimatur." See his decree, dated at Rome, 1589.

I may observe here, that Jerome made no new translation of the New Testament, but compared and corrected the various Latin versions which existed in his time.

See Hodius de Textibus, and Jahn's and Hug's Introductions.—  
TRANSLATOR.

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## SECTION II.

*Of the Aids to the necessary Knowledge of Things.*

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### INTRODUCTION.

IN order to investigate and ascertain the true sense of the books of the Old Testament, it is necessary to be acquainted with certain historical and other sources of knowledge, for attaining which the best helps will be here pointed out; and, at the same time, some cautions in the use of them imparted. The most important of these are:—

1. Hebrew antiquities, and some general knowledge of the oriental nations; for example, their ancient manners and customs, &c.
2. The ancient geography of Palestine, and other Asiatic countries.
3. The theological and superstitious sentiments



of the heathen nations who are mentioned in the Bible.

4. The essential parts of the history of those nations who were connected by intercourse with the Jews ; also ancient chronology.

§ 117. As every writing must be explained agreeably to the manners and common modes of thinking,—the degree of knowledge and civilization,—of the people among whom and for whom the same was in the first instance composed ; and as every nation has its peculiar modes of acquiring and disposing of property, its occupations, marriage rites, domestic economy, &c., so must the interpreter of the Bible explain many passages in Scripture from the antiquities of the Hebrews and other nations connected with them. Hence, therefore, in the first place, it follows,

That he should investigate the sources from which knowledge of this kind is to be drawn ;

2. That he should not, without sufficient grounds, have recourse to antiquities in order to explain a passage of the Old Testament, which can be elucidated from the nature of the subject and the signification of the words ;

3. That he will not without necessity have recourse to the antiquities of foreign nations, when a passage may be explained from Hebrew antiquities alone ;

4. That he should take especial care not to confound the different periods of history, by ascribing

manners, customs, or modes of acting, to the older Hebrews, which are peculiar only to the later Israelites, or to modern Jews.

5. Also that he will not follow the example of those who have *invented* antiquities, in order to explain an obscure passage by their aid.

The most essential books on this subject are :—

FLAVIUS JOSEPHUS' *Antiquitates Judaicæ*. Amst. 1726, fol.  
[London, translated by Whiston, in 1737; of which there are various editions.]

HADR. RELANDI, *Antiquit. Sacr. Vet. Hebr. recensuit et animadversionibus Ugolianis-Ravianis auxit* Ge. Jo. Ludov. Vogel. Halle, 1769, 8vo.

The following works will be found to assist the study of Reland's *Antiquities* :—

JOHN SIMONIS, *Vorlesungen über die Jud. Alterthümer nach Anleitung Hadr. Relandi Antiq. Sacr. Vet. Hebr.* [Lectures on Jewish Antiquities, after Reland]. Republished by S. Mursinna. Halle, 1769.

CON. IKENII *Antiquitat. Hebr.* Bremæ, 1742, 8vo.

More copious and more worthy of attention is the following larger work :

JOH. LUNDIUS, *Joodsche oudheden*. Amst. 1726, 2 vols. folio.  
Translated into German, and enlarged by Henry Muhl, and afterwards by J. C. Wolf. Hamb. 1738, fol.

JOHN BABOR, *Alterthümer der Hebræer* [Hebrew Antiquities]. Wien, 1794, 8vo.

[An eminently good work on this subject is the *Biblische Archæologie* of JOHN JAHN. Wien, 1796, 5 vols. gr. 8vo.—H.]—[Also the *Archæologia Biblica in Compendium Redacta*, by the same writer. Viennæ, 1814, 8vo. This has been translated into English, with additions, from Jahn's German work and other sources, by Thomas C. Upham. Andover, 1823 and 1832.

An expurgated edition of this work was published at Vienna in 1826, by Professor Ackermann, in consequence of Jahn's

works having been put in the Index Expurgatorius, and prohibited by the Pope in 1822. See Mr. Horne's Introduction, Vol. II. pp. 148. 346. 7th Ed.—Bibliog. Appendix.—Tr.]

Those who can only purchase smaller works, will find excellent information in

H. C. WARNEKROS, de Joodsche (Hebraïschen) Oudheden ontvouwd en opgehelderd. Uit het Hoogduitsch [Jewish Antiquities, from the German]. Leyden, 1804.

[Also the smaller work of Jahn or of Ackermann, mentioned above, or Mr. Upham's Translation.

JOHANNIS PAREAU, Antiquitas Hebraica Breviter Delineata. Trajecti ad Rhenum, 1817. Second edition, 1824, 8vo.—TRANSLATOR.]

One of the best books, and which embraces all sorts of real knowledge necessary for the explanation of the Bible, is,

Handbuch der Biblischen Litteratur (Manual of Biblical Literature), von JOH. FREDERICK BELLERMANN, Erfurt, 1787; the first vol. of which contains Archæology or Antiquities.

Of peculiar works of this kind, which treat of distinct subjects, such as agriculture, the breeding of cattle, weights and measures, the Hebrew calendar, and music, a good account will be found, partly in Warnekros, partly in NOESSELT'S 'Anweisung zur Kenntniss der besten Allgemeinen Bucher in allen Theilen der Theologie' [Introduction to the Knowledge of the most generally useful Books in all departments of Theology,] § 77, *et seq.*

As many of the ancient manners, customs, and usages in the manner of living and occupations of the ancient Orientals have continued unaltered to the present day in Palestine, Arabia, Syria, and other countries, it will be necessary to be acquainted

with the descriptions given by travellers of these countries. The best works are :—

THOMAS HARMER, *Observations on divers Passages of Scripture*, placing many of them in a light altogether new, &c., by means of Circumstances mentioned in Books of Voyages and Travels into the East. Best edition, London, 1816, 4 vols. 8vo. Translated into German, with Notes, by John Ernst. Faber, and into Dutch, with additional observations. Utrecht, 1774.

THOMAS SHAW's *Travels*, or *Observations* relating to various parts of Barbary and the Levant. Oxford, 1738, fol. ; London, 1757, 4to. Supplement, 1746. Translated into Dutch, by P. Boddart, with the notes of Saxe, Rau, Tydeman, and the Translator. Utrecht and Amsterdam, 1771—1774.

RICHARD POCOCKE [Bishop of Ossory], *A Description of the East and other Countries*. London, 1743-5, 2 vols. folio. Translated into Dutch, with Notes, by William Cramer, with a Preface, &c. Rotterdam, 1776, and Amsterdam, 1786.

HENRY MAUNDREL, *Journey from Aleppo to Jerusalem*, at Easter, 1697, with an Account of the Author's Journey to the Banks of the Euphrates at Beer, and to the country of Mesopotamia. London, 1696—1697, 4to. Oxford, 1703—1714 ; 1732—1740, 8vo.

D'ARVIEUX, (LAURENT), *Voyage fait par ordre du Roy Louis XIV. dans la Palestine, vers le grand Emir, chef de Princes Arabes du Desert*. Paris, 1717, 12mo. [Translated into English, with the following title: 'Travels in Arabia the Desart. Done into English by an eminent hand. London, 1718, 8vo. Also D'Arvieux (Laurent), *Mémoires, contenant ses Voyages à Constantinople ; dans l'Asie, la Syrie, la Palestine, l'Egypte, et la Barbarie ; recueillies de les originaux par J. B. LABAT*. Paris, 1735, 6 vols. 12mo. The Chevalier D'Arvieux was French Consul at Aleppo, Algiers, and Tripoli. He died 1702. He has most faithfully described the manners of the Nomadic Arabs.—Tr.]

CARSTEN NIEBUHR, *Beschreibungen von Arabien* (Description of

Arabia), Kopenhagen, 1772, 4to. A French translation was published in 1773.

CARSTEN NIEBUHR, Naach Arabien und andern umliegendenländern Reisebeschreibung [Travels in Arabia and the adjacent Countries. Copenhagen, 1774—8. A French translation was published 1776.]

C. F. VOLNEY, Voyage en Syrie et en Egypte pendant les années 1783, 1784, et 1785. 2 vols. 8vo. Paris, 1787. [Second edition, 2 vols. 4to. Paris. A German and a Dutch translation were published in 1788 and 1792.]

Sammlung der merkwürdigsten Reisen in der Orient: in Uebersetzungen und Auszügen, mit Einleitungen, Anmerkungen, und Registern, herausgegeben, von H. E. G. PAULUS, 5 vols. Jena, 1792—1799. [Collection of the most remarkable Travels in the East, &c.]

HAMELSVELD has given a critical View of Ancient and Modern Travels in his Aardrykskunde des Bybels [Geography of the Bible]. vol. 1 pp. 97—127.

§ 118. There are, both in the historical parts of the Old Testament, and also in the Psalms, the Prophets, and even in the Apocryphal books, innumerable passages, which cannot be explained without a geographical knowledge not only of Palestine and the adjoining countries, but also of the more remote kingdoms of Assyria, Babylonia, Persia and Media, &c. The interpreter must, therefore, first of all, seek to obtain an accurate knowledge of Palestine in its three different conditions: first, in the most ancient times; then from the time of Joshua to that of the Kings and the partition of the kingdom; and finally, in the latest times of the Jewish commonwealth. As to the



geography of other countries, it will be sufficient merely to attend to those periods during which the Israelites and later Jews were somewhat connected with the inhabitants of those countries. The helps thereto will be found in the following works :—

HADRIANI RELANDI *Palæstina ex veteribus monumentis illustrata*. Ultraj. 2d Ed. 1714 ; and 1716, 4to. with plates.

SAMUELIS BOCHARTI *Geographia Sacra*. Edit. nov. Leyden, 1707 and 1712, 3 vols. fol.

JOHN DAVID MICHAELIS, *Spicilegium Geographiæ Hebræorum exteræ post Bochartum*. Two Parts. Gott. 1768—1780, 4to.

EDWARD WELLS, D.D., *An Historical Geography of the Old and New Testament*, 1764, 4 vols. 8vo. ; new edition (improved) 1804.

BUSCHING (ANTON. FRED.) *Neue Erdbeschreibung* [Modern Geography]. Hamburg, 1771, 8vo.

OLF DAPPER, *Beschryving van gantsch Syrie an Palestyn of Heilige Lant, behelsente de gewesten van Fenicie, Celesyrie, &c.* Deutsch von Jak. von Mourison. Amst. 1681, fol. mit. K. Nurnberg, 1689.

WILL. ALB. BACHIENNE, *Heilige Geographie of Aardrykskundige beschryving van alle landen in de heilige Schrift voorkomende*, [Sacred Geography ; or, a Description of all Countries occurring in the Scriptures], 4 vols. 1776.

[YSBRAND VAN HAMELSVELD, *Aardrykskunde des Bibels* (Geography of the Bible), 6 vols. Amst. 1790—1798.—H.]

In what relates to the geography of the other nations connected with the Israelites, it will be, in the first place, sufficient to make use of the following works :—

CHRISTOPHORI CELLARII, *Notitia orbis antiqui*. 2 vols. Lips.



1701—1706, in 4to. The latest and best edition is that printed at Leipsic, 1773—1776, 2 vols. 4to.

D'ANVILLE, *Geographie Ancienne*. Paris, 1768, 3 vols. gr. 12mo.

Handbuch der Alten Erdbeschreibung zum Gebrauch der eilf D'Anvillischen Landcharten, aus den besten Quellen verfasst (A Manual of Ancient Geography, adapted to the use of D'Anville's Maps; from the best Sources). Nuremb. 1785, 1786. By Professor Bruns, Professor Ditmar, Rector Hommel, and K. R. Stroth.

The following deserves peculiar commendation :—

*Geographie der Griechen und Römer* (Geography of the Greeks and Romans), von M. KONR. MANNERT. Vol. VI. Part I. containing the Geography of Arabia, Palestine, Phœnicia, Syria, &c.

§ 119. In the books of the Old Testament, mention is often made of trees, shrubs, plants, animals, &c. inhabiting the land and the water; insects, minerals, precious stones, and many other objects of natural history. Many things of this sort have a different character in oriental, from that which they possess in our western countries. Many species of animals mentioned in Scripture are not found in the west, or at least have, such as the jackal, only some resemblance to those which are natives of these countries. Thus, it is not advisable to be entirely guided by the names of animate and inanimate things which we find in our translations, particularly the Latin Vulgate, and Luther's German version; but rather to consult, if there be an opportunity, other ancient translations, and above all, endeavour, by books of travels, and other helps, to

acquire just notions of these objects. We have the good fortune to be provided with excellent precursors in this department of our labours, such as—

SAM. BOCHARTI Hierozoicon, s. de animalibus S. S. Lugd. Bat. fol. Recudi curavit et notis auxit E. F. C. Rosenmüller. Lips. 1793—1796, 3 vols. 4to.

OLAI CELSI Hierobotanicon. Upsal. 1745—1747. Two Parts, 8vo.

J. J. SCHEUCHZER (Physica Sacra) en S. G. Donat, Bybel der Natuur, mit Anmerkungen von Dr. A. F. Busching. Uit het Hoogduitch met Toegiften en Aanmerkingen van Laur. Meyer. Amst. 1784—1792, 12 vols.

JOHN DAVID MICHAELIS, Fragen an eine Gesellschaft Gelehrter Manner, die nach Arabien reisen. Frankfort, 1762, 4to. (Questions to a Society of Learned Men, who were about to travel to Arabia.)

SAM. OEDMANN, Vermischte Sammlungen aus der Naturkunde zur Erlauterung der heil Schrift. Erstes Heft. Rostock, 1780—1795. (Miscellaneous Collections from Natural History, in elucidation of the Holy Scriptures.)

[A more copious account of works on this subject, will be found in the Preface of L. Meyer to the 1st Vol. of the 'Bybel der Natuur.' Add also 'Physiologus Syrus, s. Historia Animalium XXXII, in S.S. memoratorum, Syriac. e cod. Bibliothec. Vatican. nunc primum edidit, verdit et illustravit OL. GERT. TYSCHEN. Rostock, 1795.—H.]

§ 120. The nations round Palestine, as well as those among whom the Israelites were dispersed, had many peculiar opinions and prejudices, chiefly in respect to religion; for example, concerning gods, demons, &c. Many, however, had a good insight into the knowledge of moral truths, and surpassed the Jews in respect to their ideas of the

soul, and a state of future recompense. By intercourse and association with such nations, a mutual interchange and communication of sentiments took place between them and the Jews, which had no slight influence in altering their modes of thinking and acting. From hence it is easy to perceive how necessary it is to the interpreter to study the theology and demonology of the heathen nations,—and particularly the Egyptian and Asiatic religious ceremonies; to make himself acquainted with the modes of thinking of the heathens, with their religious exercises, sacrifices, and purifications; also with the errors and prejudices of the nations which were closely connected with the Israelites, but at the same time not to overlook the more enlightened acquirements of these nations in matters of religion and the knowledge of the soul (PSYCHOLOGIE).

JOHN SELDEN, de Diis Syris Syntagmata II. additamentis locupletata opera Andreæ Beyeri. Ams. 1680, 8vo.

PAULI ERN. JABLONSKI, Pantheon Egyptiorum. Francof. ad Viadr. 1750—1752, 3 vols. 8vo.

FRID. SAM. DE SCHMIT, Diss. de Sacerdotibus et Sacrificiis Ægyptiorum. Tubing. 1768, 8vo.

C. MEINERS, Grundriss der Geschichte aller Religionen. Lemgo, 2d edition, 1787, 8vo. (Sketch of the History of all Religions).

J. G. LINDEMANN, Geschichte der Meinungen alterer und neuerer Völker, von Gott, Religion und Priesterthum. Stendal, 1784—1795, 7 vols. 8vo. (History of the Opinions of Ancient and Modern Nations, concerning God, Religion, and Priesthood.)

The history of the literary, and particularly of the philosophical knowledge of ancient nations, will be found in—

JAC. BRUCKERI, *Historia Critica Philosophiæ a mundi incunabulis ad nostram usque ætatem deducta*. 2d Ed. Lips. 1767, Vol. I.

RALPH CUDWORTH, *The true Intellectual System of the Universe*. London, 1678, fol. (Translated into Latin, with Notes, by John Laurence Mosheim. Leyden, 1773.) New Ed. 4 vols. 8vo. London, 1820. By Thomas Birch, M.A.

§ 121. The same will be required in regard to the history of the heathen nations. The interpreter of Scripture should make himself fundamentally acquainted, at least with the principal changes and most important events which occurred in these states and countries, from David's time to that of the Maccabees, in order to be prepared accurately to explain the passages of Scripture which relate thereto. This is the more necessary, as it is often requisite to show the connection of the history occurring in the Bible with that of profane writers.

HUMPHREY PRIDEAUX, *The Old and New Testament connected, in the History of the Jews and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the Time of Christ*. London, 1749. 4 vols. 8vo. 20th Ed. 1831. 3 vols. 8vo.

The Dutch Edition of Prideaux is enriched with the observations of John Dierberge.

SAM. SHUCKFORD, *The Sacred and Profane History of the World, connected from the Creation of the World to the Dissolution of the Assyrian Empire*. 1743. 4 vols. 8vo.

*Versuch einer Harmonie der Heiligen und Profanscribenten in den Geschichten der Welt*, von CASP. GOTTL. LANGEN (Essay

on the Harmony of Sacred and Profane Writers). Bayreuth, 1775—1780. 3 vols. 4to.

[The Connection of Sacred and Profane History, from the Death of Joshua until the Decline of the Kingdoms of Israel and Judah; intended to complete the Works of Shuckford and Prideaux. By the REV. M. RUSSELL, LL.D. London, 1827. Vols. I. and II. 8vo. (See the Eclectic Review for June, 1834, for an account of this work.)—TRANSLATOR.]

§ 122. As all sorts of literature which sharpen the understanding and teach men to think correctly, assist also in facilitating the interpretation of the Bible, so the several branches thereof may serve to explain many particular passages of Scripture. In proof of this, it is sufficient to add, that some learned men have, from the treasures of their knowledge, explained not a few passages of the Bible better than had been hitherto done by others, or at least have rendered it an easier matter to the interpreter to determine the exact sense of many passages. To this appertain mathematical, medical, chronological, and other sciences.

That eminent Biblical antiquarian, J. D. Michaelis, has collected a large fund of knowledge of the most useful kind on this subject, in his notes to his German translation of the Bible. To this subject also appertain the following works.

F. SIMEON LINDINGER, de Ebræorum Veterum arte Medica, de Dæmone et Dæmoniis. Servestæ et Leucoreæ, 1774. 8vo.

Natur-und Grössenlehre in ihrer Anwendung zu Rechtfertigung der heil. Schrift, von JOHN ERNST. BAS. WIEDEBURG. Nurenb. 1783. 8vo.

Medicinisch-Hermeneutische Untersuchung der in der Bibel Vorkommenden Krankengeschichten (A Medico-Hermeneu-



tical Inquiry into the History of the Diseases which occur in the Bible). Lips. 1794. 8vo.

The best works for understanding the ancient computation of time will be given in the following Section, when we come to treat of Biblical Chronology. Those who wish to devote peculiar attention to this branch of study, for more accurate knowledge in the explanation of the Old Testament, may consult Noesselt's 'Anweisung zur Kenntniss der Besten Allgem. Bücher in allen Theilen der Theologie.' [Instructions in the Knowledge of the most generally useful Books in every department of Theology.] § 72, &c.

Those who are without means of providing themselves with a good supply of the books named in the preceding Section, may obtain correct information, in respect to most of the objects here named, in some Theological Dictionaries,\* such as the following :—

Biblisches Real-Lexicon (A Dictionary of the *things* which occur in the Bible, &c.) Leip. 1783—1785. 3 Ben. 4.

Biblich-Exegetische Encyclopædie, &c. Goth. 1793—1798. 4 vols. 4to.

[WINER's Biblische Real-Wörterbuch. Third edition, gr. 8vo. Berlin, 1834. Vol. I.

This improved edition of Professor Winer's excellent Biblical Encyclopædia, of which only the first volume is yet published, is beautifully printed in the Roman character.—TRANSLATOR.]

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\* Works of this kind are, however, by no means to be substituted, unless in cases of extreme necessity. They are necessarily imperfect, and no theological student who is possessed of a zeal for professional knowledge and accurate information, will find complete satisfaction in them.—TRANSLATOR.



# BIBLIOGRAPHICAL APPENDIX TO CHAPTER I.

## PART II.

CONTAINING NOTICES OF ADDITIONAL WORKS ON THE  
SUBJECTS THERE REFERRED TO.

*By the Translator.*

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### HEBREW GRAMMARS.

THOSE who wish for further information on this subject will find in the ‘Quarterly Journal of Education,’ Nos. VIII. X. and XI. a masterly review of the principal Hebrew Grammars and Lexicons, from which the following notices of them are selected. “The Hebrew Grammars of Professor Stuart follow the works of Gesenius; they are, however, not mere translations from the German originals, but rather *eclectic* imitations, by which he has given a new impulse to the study of Hebrew among the Anglo-Germanic tribes on both sides of the Atlantic.”

The following work is employed in the College at Belfast:—

A Grammar of the Hebrew Language, by EDWARD HINCKS, D.D.

“This work is a pleasing proof that in Ireland also the study of Hebrew is now cultivated on better principles.”—“Hincks’s Grammar contains less learning than that of Stuart, but seems to be more intelligible for a beginner.”

“The various typographical helps to the acquisition of Hebrew, invented during centuries past by Arius Montanus, Elias Hutter, and others, have been lately offered to the British public, collected in a thin folio volume, under the following title:—

An Easy Introduction to the Hebrew Language, on the principles of Pestalozzi. By PARENS. (JOHN SYNGE, Esq.) London, 1831.”

Dr. GEORGE HEINRICH AUGUST EWALD, *Kritische Grammatik der Hebraische Sprache Ausfürlich Bearbeitet.* Leipsig, 1827.

Grammatik der Hebraischen Sprache des A. T. in vollstan-diger Kurze, neu Bearbeitet von GEORG HEINRICH AUGUST EWALD. Leipsig, 1832. (A Condensed Abridgment of Ewald's Grammar, by the Author.)

"An ingenious novelty occurs in every page. In scientific arrangement and the explanation of anomalies he is perhaps unrivalled. Many facts which are faithfully and clearly stated *singulatim* by Gesenius, are exhibited by Ewald in a chain of philological relations, which at once removes the appearance of capriciousness from each, and helps the memory to retain them all."—*Philadelphia Biblical Repertory*, cited by Mr. Horne, Vol. II. Bib. Ap. p. 187.

For a full account of the excellencies and peculiarities of Professor Lee's Grammar I must refer the reader to the 'Quarterly Journal,' No. XII.

#### POLYGLOT.

In addition to the Polyglots mentioned by Dr. Seiler, we can now add the following beautifully executed work, from the press of Mr. Bagster:—

Biblia Sacra Polyglotta, Textus Archetypus, Versionesque præcipuas, ab Ecclesiâ Antiquitûs Receptas Complectentia. Accedunt Prolegomena in eorundem crisin literalem, auctore SAMUEL LEE, S. T. B. Londini, 1831. 4tô. et folio.

The quarto edition contains the Hebrew Text of Vander Hooght, the Samaritan Pentateuch of Dr. Kennicott (in an Appendix), the Septuagint from Bos's edition of the Vatican text; with their various readings and the Masoretic notes termed Keri and Ketib. The New Testament contains Mill's edition of what is generally called the Textus Receptus, or Elzevir's Greek text; with an Appendix, containing the principal various readings of Griesbach's *first* edition;—the Peschito, or old Syriac version, from Widmanstadt's edition of 1555, collated with Professor Lee's edition, published by the Bible Society, in 1816, but printed in this Polyglot in Hebrew letters; with the Apocalypse and remaining parts from the Philoxenian version;—and the Clementine

edition of the Latin Vulgate. It is accompanied throughout by the English authorized version and parallel texts. The folio edition contains, in addition to these, Luther's German, Diodati's Italian, Ostervald's French, and Scio's Spanish versions of the whole Bible. The entire of these languages are exhibited on one page, and the work is beautifully executed; but the print is, from its small size, extremely trying to the eyes. The text also, of all the languages except the Hebrew, instead of being printed in a continued form, with Athias' and Stephens' figures (which were intended to mark the references to an index) transferred to the margin, is, according to the absurd practice which has prevailed in our common printed Bibles, divided into those short sentences or separate *verses*, which, to use the words of Bishop Marsh's *Michaelis*, "appear to the eyes of the learned and to the minds of the unlearned as so many detached sentences." Most modern editors have judiciously deviated from this practice.

The PROLEGOMENA, which contain a literary history of the Text, and of the several versions in Bagster's Polyglot, have been already referred to (p. 86). These are by the learned Dr. Samuel Lee, Regius Professor of Hebrew in the University of Cambridge. The Prolegomena may be had separately, at a low price; but a complete copy of the quarto edition cannot be procured, as the impression of two parts was destroyed by fire.

#### ANCIENT VERSIONS.

In addition to the Syriac Bibles in the Polyglots, the following edition deserves the particular attention of the theological student:—

Vetus Testamentum Syriace, eos tantum Libros sistens, qui in Canone Hebraico habentur, ordine vero, quoad fieri potuit, apud Syros usitato dispositos. In usum Ecclesiæ Syrorum Malabarensium, jussu Societatis Biblicæ recognovit, ad fidem Codicum Manuscriptorum emendavit, edidit SAMUEL LEE, A. M. Londini, 1823, 4to.

In addition to the venerable manuscript presented by the Syrian metropolitan to Dr. Buchanan in 1807, two others were collated for this work; one belonging to Dr. Adam Clarke, and one of the Pentateuch, found by Dr. Lee in the Library at Oxford.—See 'Report of the Church Missionary Society' for

1817-18;' Mr. Horne's 'Introduction;' and Buchanan's 'Christian Researches,' p. 141, 9th Ed.

Codex Syriaco-Hexaplaris. Edidit HENRICUS MIDDELDORPF. Berolini, 1831. 2 tom. 4to.

### *Coptic.*

Quinque Libri Moysis Prophetæ in Lingua Ægyptiaca. Ex MSS. Vaticano, Parisiensi, et Bodleiano, descriptis ac Latine vertit DAVID WILKINS. Londini, 1731. 4to.

The Psalter in this language was published at Rome in 1744 and 1749; the New Testament at Oxford by Wilkins, in 1716; and a fragment of Lamentations and Baruch, with learned notes, by M. Quatremere, at Paris, in 1804.

### *Bashmurić.*

Fragmenta Basmuro-Coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum Reliquis Versionibus Ægyptiis contulit, Latine vertit, necnon criticis et philologicis adnotationibus illustravit W. F. ENGELBRETH. Hafniæ, 1816. 4to.

This contains fragments of Isaiah, of John's Gospel, and the Epistles to the Ephesians, Thessalonians, Hebrews, and Philemon, in the Bashmurić, Thebaic, and Memphitic dialects, with a literal Latin version. The Bashmurić dialect was that spoken in Bashmour, a province of the Delta. See Hug's Introduction.

### *Armenian.*

The first edition of the Bible in this language was printed at Amsterdam in 1666, but the text was altered so as to correspond with the Latin Vulgate. A more valuable edition was printed at Constantinople in 1705. In the year 1805, Dr. Zohrab, a learned Armenian divine, in communion with the church of Rome, who had edited the New Testament printed at Venice in 1789, published a critical edition of the entire Bible, for which he made use of sixty-nine manuscripts. He added the various readings in the inner margin, with the authorities by which they were

supported, and a few critical explanations; and altogether expunged 1 John v. 7, which was unsupported by a single manuscript in the Armenian language. In his former edition he had only marked it with an asterisk.

### *Ethiopic.*

The only parts of the Old Testament published in this language are the Psalms and Canticles, printed at Rome, in 1513. These appear to have been made immediately from the Septuagint, and were probably executed about the fourth century; but there has been a manuscript of the Ethiopic Scriptures on vellum, in fine preservation, brought to this country, having been purchased by the Committee of the Church Missionary Society (*see* Eighteenth Report.) It contains the first eight books of the Old Testament and the entire of the New. This MS. does not seem to be above 300 years old. The New Testament was printed in London from this MS. in 1826. Ludolph's Grammar and Lexicons were printed at Frankfort in 1698 and 1702, in folio. The New Testament of the London Polyglot is from the Roman edition of 1548. There is a beautiful copy of this edition, which is now extremely rare, in the library of the Duke of Sussex, printed on vellum.

### GEOGRAPHICAL WORKS, BOOKS OF TRAVELS, NATURAL HISTORY, ANTIQUITIES, &c.

CAROLUS FRID KLODEN, Landeskunde von Palæstina. Bero-  
lini, 1817. [Geography of Palestine.] 8vo.

J. F. CHAMPOLLION (the younger), L'Egypte sous les Pharaons, ou Recherches sur le Géographie, la Religion, la Langues, les Ecritures, et l'Histoire de l'Egypte, avant l'Invasion de Cambyse. Paris, 1814. 2 vols. 8vo.

Jo. FRID ROHR, Palestina oder Historisch-Geograph. Beschreib. des Judischen Landes zur Zeit Jesu. (Historico-Geographical Description of Palestine at the time of Jesus. 5th Ed. improved. Zeitz, 1829. 8vo.)

A Scripture Gazetteer, &c. By J. S. MANSFORD. London, 1829. 8vo.

Rev. S. BURDER's Oriental Customs; or, an Illustration of the Sacred Scriptures, by an Explanatory Application of the

Customs and Manners of the Eastern Nations. 6th Ed. 1822. 2 vols. 8vo. Translated into German, with much additional Matter, by E. F. C. ROSENMÜLLER. Leipsic, 1819. 4 vols. 8vo.

Dr. Rosenmüller's additions are inserted in the last English edition. To this should be added the following work by the same author:—

Oriental Literature, applied to the Illustration of the Sacred Scriptures; especially with reference to Antiquities, Traditions, and Manners: collected from the most celebrated Writers and Travellers, both ancient and modern. Designed as a Sequel to Oriental Customs. London, 1822. 2 vols. 8vo.

The following work consists chiefly of selections from the two former:—

Oriental Customs, applied to the Illustration of the Sacred Scriptures. By SAMUEL BURDER, M.A. London, 1831. 12mo.

Illustrations of the Holy Scriptures: in three Parts. By the Rev. GEORGE PAXTON. Edinburgh, 1825. 2d Ed. 3 vols. 8vo.

Illustrations of the Sacred Scriptures, collected from the Customs, Manners, Rites, Superstitions, Traditions, Parabolical and Proverbial Forms of Speech, Climate, Works of Art, and Literature of the Hindoos, during a residence in the East of nearly fourteen years. By the Rev. JOSEPH ROBERTS, Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland. London, 1834. 8vo.

This work is brought out under the auspices of the Royal Asiatic Society of Great Britain and Ireland, and is now announced for publication. See Mr. Horne's Introduction, Bibliographical Index, p. 361, 7th Ed. where the reader will find a full account of this and several of the works referred to in this Appendix, including the following Essay:—

Essai sur le Système Hieroglyphique de M. Champollion le Jeune, et sur les Avantages qu'il offre a la Critique Sacrée.



Par J. G. H. GREPPO, Vicar-Général de Bellay. Paris, 1829. 8vo.

In the first part of his volume, Mr. G. gives an outline of Champollion's Hieroglyphic System; and in the second part he applies it to the elucidation of various passages of the Old Testament, historical, chronological, and geographical. An English translation was published at Boston, in 1830, in 8vo. by Isaac Stuart, son of the Professor.

WILLIAM RAE WILSON, *Travels in Egypt and the Holy Land*. London, 1823. 8vo. With a *Journey through Turkey, Greece, &c.* London, 1824.

JOHN LOUIS BURKHARDT, *Travels in Syria and the Holy Land*, 1822. Translated into German, with Annotations, by W. Gesenius. Venarice, 1823.

*Travels in Greece, Egypt, and the Holy Land.* By the Rev. E. D. CLARKE. London, 1816. 4 vols. 8vo.

JOLIFFE'S *Letters from Palestine*, 1820. 8vo.

HON. CAPTAIN KEPPEL'S *Narrative of a Journey from India to England*. London, 1827. 2 vols. 8vo.

BRUCE'S *Travels in Abyssinia*.

Also, the *Travels of Brown*, Sir John Malcolm, Messrs. J. S. Buckingham, Carne, Caillaud, Berggren, &c. &c.

A. L. C. COQUEREL, *Lettre sur le Système Hieroglyphique de M. Champollion, considéré dans ses Rapports avec l'Ecriture Saint.* Amsterdam, 1825.

SALT'S *Essay on Dr. Young and M. Champollion's Phonetic System of Hieroglyphics, &c.* 8vo. London, 1825.

*Handbuch der Biblischen Alterthumskunde* (Manual of Biblical Antiquities). By E. F. K. ROSENMÜLLER. 1823—1827. 4 vols. 8vo.

BELZONI'S *Narrative of the Operations and Recent Discoveries within the Pyramids, Temples, Tombs, and Excavations in Egypt and Nubia*. London, 1830. 4to. See particularly pp. 242, 243.

A Dictionary of the Natural History of the Bible, or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Holy Scriptures. By THADEUS MASON HARRIS, D.D. New Ed. London, 1833.

This is a convenient and excellent compendium of the most useful information on the natural history of the Bible.

An Analysis of Chronology. By the Rev. WILLIAM HALES, D.D. 2d Ed. London, 1830. 4 vols. 8vo.

A new Concordance to the Hebrew Scriptures, by GEORGE WIGRAM, Esq., edited by my much esteemed and learned friend, Dr. Bialloblotzky, has been lately announced for publication. The following is extracted from the Prospectus:—

“ A desire to remove hindrances to the study of Hebrew, now happily becoming general in England, first led (about three years since) to this arduous undertaking. The Hebrew Concordance, adapted to the English Bible by J. Taylor, W. Romaine’s edition of that by Marius de Calasio, and Noldius on the Particles, have been the chief aids employed. Long and wearisome has been the labour, and great the expense; for there was needed—1st, An entirely new arrangement of references, on a more simple principle than that of any former work;—2dly, A rough copy in English;—3dly, The verification of *each* and *every* quotation, first, with the English, and, secondly, with the Hebrew text. Throughout these and many accidental difficulties, God has vouchsafed patience and perseverance; and the manuscript is now in a state to be sent within a few weeks to press.”

There has been a beautiful edition of the *Jews’* text of the Hebrew Bible published for the use of the Jews, by the London Society for promoting Christianity among them. London, 1828, large 12mo. Its text is taken from the second edition of Athias, printed in 1667. The Jews dislike Van der Hooght’s and other editions, as having Roman letters and figures, and the mark (†), which has the appearance of a *cross*, which is used as a mark of reference to the notes. This does not apply to the more learned of that body.

## CHAP. II.

### PRINCIPLES ADAPTED TO THE EXPLANATION OF THE SEPA- RATE PARTS AND BOOKS OF THE OLD TESTAMENT.

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#### INTRODUCTION.

WHAT has been thus far stated with respect to the principles, rules, and helps for the explanation of the books of the Old Testament, must now not only be applied to each book generally, but there must be also some special rules observed, and separate helps made use of, suited to the form and the matter of the several books in particular, and their various parts. The preliminary critical questions in respect to each are—

1. Is the book or the passage about to be explained, genuine?

2. Is the reading correct?

After this, some separate hermeneutical rules and methods must be observed in regard to,

1. The contents of the books. These include,

- (1.) History;

- (2.) Dogmas;

- (3.) Morals;

- (4.) Positive institutions; and,

- (5.) Divine promises and threatenings.
2. In regard to the form and dress of these materials.
- (1.) Prose ;
- (2.) Poetry ;
- (3.) A style resembling poetical-prose.

## SECTION I.

*Of the necessary Critical Labour which should precede Interpretation.*

§ 123. BEFORE an interpreter of the Holy Scriptures proceeds to explain the contents of a book, and the sense of a passage, he should endeavour to satisfy himself and his readers of the genuineness and authenticity of the book, and of the purity of the text, in the passage which he is about to explain. The necessary investigations concerning the genuineness of the books of the Old Testament, and the separate, but principally the larger, passages thereof, will be found in the INTRODUCTIONS to those books. This branch is called by some the higher, historical, or real criticism. The investigation of the genuineness and uncorrupted state of the readings is called special or common, and verbal criticism. This last is also called therapeutics, because its effect is to amend and restore a corrupted text. The knowledge necessary for future interpreters in respect to the *real* criticism of the Old Testament, will be found in the Introduction

to that work, begun, but not finished, by Michaelis, and that admirably executed by Eichhorn, and considerably enlarged in his third edition. Beginners will derive much advantage from Professor Bauer's Compendium of an Introduction to the Old Testament.\*

§ 124. The VERBAL CRITICISM of the Old Testament is employed in judging of the accuracy and the requisite amendment of the text of the Bible, according to fixed canons. In every passage which is presumed to require correction, it must be first shewn that the text is *corrupted*, and next, how the ancient genuine reading is to be restored.

§ 125. The multiplicity of errors which are to be found in the manuscripts of the Old Testament,

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\* I must here repeat, what has already been said (p. 16), with a view of assigning limits to the praise given to Eichhorn, and other bold critics. His sceptical conjectures in regard to the authenticity of some books and large portions of the Old Testament have been partly refuted in the remarks of Professor Van Hamelsveld, in his additions to the Dutch translation of Eichhorn's Introduction. The same has been done by Klinkenberg, Van Vloten, and the learned Professor just named, in their Introductions, and Observations on some controverted books and passages. There is a tract by Beckhaus, in the Transactions of the 'Society for the Defence of the Christian Religion,' for the year 1793, in vindication of the genuineness of the prophetic writings. I have also introduced some strictures upon Eichhorn on this subject in my *Vertoog over het Gebruik en Misbruik der Kritik in de Behandeling der Heilige Schriften* [Essay on the Use and Modern Abuse of Sacred Criticism], chap. v. § 19—26.—

and still more in the printed editions, have principally originated from the following *sources*:—

1. Transcribers often *saw* incorrectly, or, when the text was dictated by others, *heard* imperfectly, and wrote accordingly.

2. The revisers and correctors of manuscripts often made them worse than they originally were, particularly they who compared many manuscripts with each other.

3. The similarity of many of the Hebrew letters easily caused one letter to be mistaken or commuted for another.

4. When the Hebrew ceased to be the language of common life, those helps to the reading called *matres lectionis*, as well as the vowel points, were invented, from which alterations were easily introduced into the text.

5. Numerals were written in divers manners by the Hebrews; sometimes with letters, at other times with words.

6. When the Masorites attempted to improve the text, and introduced the Keri and Ketib, sometimes one, and sometimes the other, was adopted into the text; hereby was occasioned a new variation.

7. Copies were partly taken from the Western Recension, or the Codices of Ben Ascher; partly from the eastern, according to the original of Ben Naphthali.

8. The more learned a transcriber was, the more likely he was to hazard an arbitrary treatment of doubtful passages, and the receiving into the text



of what appeared to himself the most probable reading.

§ 126. The chief aids to the restoration of the true reading are :—

1. Parallel passages from the books of the Old Testament.

2. The Masora, and the Talmudical writings on the Old Testament.

3. The ancient versions, principally the Syriac, the Greek, and the Latin of Jerome.

4. Also the most ancient manuscripts.

5. The best information on the subject will be found in the collections of various readings by Kennicott, De Rossi, J. H. Michaelis, Lilienthal, &c.

§ 127. As those students in theology who are destined to become teachers in churches, or in schools and colleges, are seldom provided with sufficient time and apparatus for obtaining a fundamental and extensive knowledge of the criticism of the Old Testament, it will be sufficient for them to be acquainted with the most general rules, and the most essential works on the subject, from which they may, by their subsequent progress in literary acquirements, be able to attain more extensive information.

The rules which have hitherto stood the test of experience among sound critics for the restoration of the genuine readings are the following :—

I. General rules.

1. The first and chief inquiry is, whether a suspected reading is really a false one, inasmuch as many bold critics, such as Houbigant and the like, have brought good readings into doubt by groundless conjectures.

2. The reading which has the most important and most credible testimonies in its favour, and is also good in itself, deserves the preference above all others.

The most important testimonies are those which exceed others in antiquity, and in accuracy of transcription.

The highest antiquity is possessed by the oldest versions of the books in the Bible, and by the Talmudical and Masoretic writings.

A reading is *good in itself*, when it agrees with the author's style,—with the parallelism, the context, and the scope of the writer.

## II. Special rules.

1. That reading is not always the best, which has most testimonies in its favour.

2. When two readings have each credible testimonies in their favour, that deserves the preference which is good in itself. If they are both good, the preference is to be given to that which best agrees with the rules of grammar, with the context, and other circumstances of the passage to be explained.

3. A reading good in itself, which has but one or two important testimonies in its favour, deserves the preference above that which is less good in

itself, although supported by a greater number of testimonies.

4. A reading, which has testimonies of less weight in its favour, but is good in itself, is to be preferred to one which is not so good in itself.

5. When in a poetical or prophetical book a reading agrees with the parallelism of both members of a verse, it deserves to be preferred to all others.

6. The same rule applies to a reading which accords with the usual style of the author.

7. On the other hand, that reading cannot be genuine which does not harmonize with the context, or the scope of the writer, or is inconsistent therewith.

8. That reading must be rejected which can be shown to have evidently originated in error.

9. A reading which is difficult, obscure, and uncommon, is to be preferred to one which is more easy, clear, and frequent.

III. In addition to the preceding rules, the following critical principles and cautions should be attended to:—

1. As the Hebrew vowel points and accents are an invention of the Masorites, the interpreter is at full liberty to recede from them, even without adducing any testimony to confirm the reading which he adopts, if only the circumstances and state of the text require it.

2. Transcribers have often joined words together, which should have been written separately; they have also, without reason, divided single words into

two. The critic is therefore at liberty, in urgent cases, where the object and style of the writer require it, or the contents of a passage, and its connexion with what precedes and follows, furnish grounds for it, to divide or reunite words which present such impediments.

3. Marks of distinction and punctuation, sections, the divisions into chapters and verses which we find in translations of the Bible, also the other Masoretic divisions of the printed Hebrew Bibles, are all modern inventions. The interpreter is, therefore, at liberty to choose or make such as his own judgment may point out.

4. An interpreter, who can compare ancient versions, should accurately examine the Alexandrian, and the fragments of the other Greek translations, but particularly the Syriac version, in order to determine the true reading.

5. When all the aids thus far supplied do not appear sufficient to restore the ancient reading, it is then, but not before, allowable to have recourse to critical conjecture. The critic who should call in the aid of this before all other means fail, would incur the risk of introducing false readings into the Bible.

OBSERVATIONS.—These principles of criticism are propounded and elucidated with as much clearness as solidity by BAUER, in his *Critica Sacra* V. T. §§ 138, 139.

Those who wish for more copious instruction in the criticism of the Old Testament, should make use of the following excellent works:—

BRIAN WALTON, *Prolegomena in Biblia Polyglotta*, Præfatus est Joh. Aug. Dathe. Lips. 1777. gr. 8vo.

KENNICOTT, *Dissertatio Generalis in V. T. Hebraicum*. Recudi curavit et notas adjecit P. J. Bruns. Brunov. 1782. gr. 8vo.

CAR. FRANC. HOUBIGANTII *Notæ Criticæ in Universos V. T. Libros cum integris ejusdem Prolegomenis recusæ*. Francf. ad Moen. 1777. 2 vols. gr. 8vo.

RICHARD SIMON, *Histoire Critique du Vieux Test*. Rotterdam, 1685.

The other older works, such as Carpzovii ' *Critica Sacra V. T.*' and also the works of Morinus and Lud. Capel, are omitted here, in order to introduce the latest and best on the subject.

Variae Lectiones Veteris Testamenti, Opera ac Studio JOH. BERNH. DE ROSSI. Parmæ, 1784—1788, 4 vols. gr. 4to. 4 Supplementa, 1 vol. 1798.

The following are useful for beginners :—

JOHN DAV. MICHAELIS, *Kritisches Collegium über die drey wichtigsten Psalmen von Christo*. [Critical Lecture on the three most important Psalms relating to Christ.] Francf. 1759. gr. 8vo. Also,

JOH. AUG. DATHE, *Prolusio de Difficultate Rei Criticæ in V. T. caute dijudicanda*. Lips. 1762.

In order to acquire some knowledge of the manuscript Codices, the following works are worthy of peculiar regard ; viz.

JOHN GOTTLIEB EICHHORN's Introduction to the Old Testament, 2d Ed. improved, Leipsic, 1787, which will lead to a further use of the works of John Henry and John David Michaelis, Lilienthal, Vogel, Teller, Schelling, &c.

The following are adapted to more general use :—

*Bibliotheca Sacra post Le Long et Boernerum a G. Masch edita*, Halæ, 1784—1795.

J. CH. WOLFII *Bibliotheca Hebraica*.

ROSENMULLER, *Handbuch für Biblische Litteratur. für die Kritik und Exegese*, above referred to. [Manual of Biblical Literature, Criticism, and Exegesis.]

The writings which have been published from 1787 to 1797, relating to oriental literature in general, and the explanation of the Old Testament in particular, will be found fully examined in EICHHORN'S 'Allgemeiner Bibliothek der Biblischen Literatur.' [General Library of Biblical Literature.] In the eighth vol. St. 4—6, a collection will be found of all the works which pertain to the accurate knowledge of the oriental literature of this period.

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## SECTION II.

*Of the Explanation of the Historical Parts of the Bible.*

§ 128. The HISTORICAL PARTS of the Bible, generally considered, are to be explained according to no other rules than those which are applied to the explanation of profane history. As, however, the biblical history goes back to the very origin of the human race, and comprises family traditions of peculiar importance, intermingled and closely linked with historical facts, supported by written documents, and confirmed by eye-witnesses, — these various species of narration are to be elucidated according to various rules of interpretation.

§ 129. The historical parts of the Old Testament may be conveniently divided into three grand periods.

1. The Primitive history, from Adam to Abraham;
2. The Family history, from Abraham to Moses;



3. The National history, from Moses to the end of the Maccabees.

§ 130. The first period embraces two descriptions of narrative : — (1.) Statements which resemble mythical narrations ; and, (2.) Historical accounts. But both are founded upon ancient traditions concerning the origin of the earth and its inhabitants, as well as of the primitive condition of the human race, especially the Semitic family.

[OBSERVATION.—The author here gives rules for the understanding of that species of fable or allegory, called *Mythus*, which he had defined, § 75, and which he assumes to be contained in the earlier parts of the Mosaic history, beyond which, however, he does not acknowledge its existence. Muntinghe, Knapp, and other decided advocates of the divine origin of the sacred writings, and of the reality of the miracles recorded in the Old and New Testament, have, it must be conceded, taken similar views, although with different limitations. Muntinghe, indeed, adopts this hypothesis in a very slight degree ; but others, of a different school, have applied the same to the accounts of supernatural events, wherever recorded, throughout the whole of the Old and New Testament. These latter have met with such successful refutations, that they have but few advocates among the learned, even in Germany ; and the hypothesis adopted by Seiler (which limits the existence of such myths to the narratives in the beginning of Genesis) has been opposed by many able divines, including Professor Jahn, who denies altogether the existence of this description of fable in any portion of the sacred writings, the character of which he maintains to be inconsistent with the age of the early documents preserved in the Mosaic records of the creation, the fall, the deluge, &c. But the most complete refutation of the mythical interpretation of Scripture is that of the late John Henry Pareau, Professor of Oriental Literature in the University of Utrecht, which will be found in his ‘*Institutio Interpretis*

Veteris Testamenti (P. III. S. 1. C. iii.);' already referred to in the Preface to this work, p. 20; and in the following separate work on the same subject:—

Disputatio de Mythica Sacri Codicis Interpretatione. Auctore JOANNE HENRICO PAREAU, Liter. Orient. Prof. in Academ. Rheno-Trajectina. Editio Altera, Additamento et Indicibus Aucta; Trajecti ad Rhenum. 1824.—TRANSLATOR.]

§ 131. The writings which have this mythical appearance are, most probably, historical hymns, which were sung at the sacrificial offerings, and also employed in the instruction of youth. Others contain genealogical, and partly geographical, descriptions. All are precious relics of primeval history, which were originally, under the direction of God, committed to writing by Moses for the benefit of his nation, but served, according to the general scheme of Divine Providence, to confirm posterity in the belief of one God, and in the opposing of idolatry and of the deification of nature. In order to facilitate the interpretation of these ancient biblical mythi, and to lead the future interpreter of Scripture by a safe path in this occupation, the following rules are submitted.\*

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\* Our author here proceeds to deliver his views concerning the *mythi*, which he supposes to exist in the Old Testament, and which have been already alluded to, § 75. I shall here add my own observations on this subject.

What the venerable Seiler has here stated is a moderate adoption of those views on the subject which have been advanced in our days by other learned Germans, but generally with less reverence for the sacred records of the Old Testament than that which characterises our author. Eichhorn has been here their chief precursor, in the second edition of his Introduction to

§ 132. The biblical mythi are not to be placed in the same class with the mythology of heathen

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the Old Testament, as well as in his 'Primeval History,' afterwards published with notes and additions by Gabler. Herder has also recommended this hypothesis by the brilliancy of his genius, in his otherwise beautiful work, 'On the Spirit of Hebrew Poetry.\*' Meyer followed in the same track, in his 'Versuch einer Hermeneutik;' and Bauer, first in his *Hermeneutica Sacra*, and afterwards in his German work, entitled, 'Hebrew Mythology of the Old and New Testament, with Parallel Statements from the Mythology of other Nations, principally the Greeks and Romans.' Leipsic, 1802. 2 vols. Thus, in accordance with modern taste, not only are the ancient documents preserved by Moses, but many other of the historical portions of the Old and New Testaments, resolved into this hypothesis, as a number of treatises, published both separately, and in the larger collections of Eichhorn, Paulus, Ammon, Gabler, Henke, and others, abundantly shew. But such rash conjectures can never be approved by any one who is satisfied, upon good grounds, of the credibility of the biblical history. Such a person can never place Moses and the prophets in the same rank of credibility with Homer, Hesiod, Herodotus, or Plato. Extraordinary and miraculous accounts, or such as surpass human comprehension, will not have the effect, in his mind, of bringing the truth of the sacred histories into suspicion. He will much rather acknowledge therein the wise condescension of the Deity to the condition and wants of mankind. Nay, who can imagine a history of creation without a miracle? If, then, he finds an occasional circumstance in this venerable temple of hoary antiquity, the utility and design of which he does not apprehend, he will carefully guard against casting it away as superfluous. If he discovers any thing which seems to him to be misplaced, or disfigured by a later hand, he will rather leave it untouched than pull down the whole fabric; more particularly as he must be

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\* A portion of this work was published in this country, with the title of 'Oriental Dialogues;' and a translation of the whole is about to issue from the American press. See also a review of this work in the *Monthly Review*, Old Series, Vol. LXXX. p. 642, *seq.*—TR.

nations. Both, indeed, have many points of resemblance; but there is, notwithstanding, a marked distinction between them.

1. They resemble each other, in being both, for the most part, based on truth, which is wrapped up and presented in the garb of poetical or rather of fabulous narrations.

2. But the biblical mythi are distinguished from those of the heathens in the following points:—

(1.) In the religious mythi of the heathens there is a constant reference to the gods; in those of the Bible, mention is made of but ONE GOD.

(2.) In the former there is little or no agreement with the nature of things. In Genesis, chap. i. ii. and iii., the accounts harmonize with the nature of things, the earth, mankind, &c.

(3.) The heathen mythi contain much that is impure and ridiculous, and even licentious; those in the Bible are characterised by gravity and purity of manners and sentiments.

(4.) The former are frequently devoid of any important design; the main object of the biblical mythi is ever the promotion of morality.

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aware that it is the only one which has withstood the ravages of time, and that we are destitute of materials to erect such another. Young persons should be put on their guard against suspicions of this sort concerning ancient history, by reading such works as Hess's History of the Israelites, and Library of Sacred History, especially the second volume, p. 133, *et seq.*, Jerusalem's Tracts on the principal Truths of Religion, and Muntinghe's History of Man.—HERINGA.

§ 133. The mythical narrations which are contained in the primeval history, have truth for their basis; but it is wrapped up in the garb of fiction. The interpreter is first, therefore, to separate the truth from the fiction; then to treat of the poetical investiture by itself as a distinct matter, so as not to exhibit fiction for truth, or to transform truth into fiction. It will, therefore, be necessary to consider,

1. The chief persons;
2. The chief things and actions;
3. The chief operations and effects.

§ 134. When it cannot be determined how much of the narration consists of real history, it will be necessary to compare,

1. Other passages in the Bible which express the same thing;
2. Other ancient mythi of the same import;
3. The causes and effects of the actions which are exhibited as historical.

§ 135. A true history should always be presumed to exist in the Holy Scriptures, in respect to the most ancient historical accounts: the existence, therefore, of a mythus must be always *proved*, and it must be shewn that such or such words are to be figuratively understood, and treated as fiction.

§ 136. The mere resemblance of a biblical narration to a heathen mythus is no proof that in the



Bible we are not to acknowledge, in such case, a true history, but a mere mythus; nay, both may have originated from one and the same true traditional account, although the one may have been more transformed by fiction than the other.

§ 137. Even when it is proved that in the most ancient parts of the early biblical history a mythus exists, the investigation should be left entirely to the learned, and cannot, without risk of confusion, be exhibited to the public in popular instruction; for the uneducated man will be easily led to doubt of the whole, when a part is represented as poetical or fabulous.

Wise teachers of religion will adhere to the history which forms the basis of the narration.

§ 138. To what extent such mythical narrations proceed in the Bible — where history, properly speaking, commences, and whether there are not mixed with it occasionally historical songs, which contain poetical fictions — are questions still agitated, and concerning which a perfect agreement among Scripture-interpreters is not to be expected.

This circumstance does not render the religion of the Bible uncertain; that religion does not depend for its support on such single narrations.

OBSERVATION.—In order to be able to compare the narratives which have a mythical appearance in the most ancient of the biblical books, with the fables of the heathens, and to perceive the important difference between them, it will be necessary for future



interpreters to possess an accurate knowledge of the heathen mythology. As to what relates to the mythology of the Greeks and Romans, they will find the necessary information in Mr. G. Hermann's *Mythology*, 1787 [and again 1800. Berlin and Stettin, 3 vols.]; and considerable knowledge of portions of the ancient northern mythology, resembling the Mosaical accounts, will be found in Chr. B. Flugge's [German] *History of Faith and Immortality*, &c. Vol. II. 1795. For an account of the biblical mythi, see Seydenstücker's *Treatise*, in Hencke's 'Magazin,' Vol. III. Part I. in the 'Gemeinnützigen Betrachtungen der Neuesten Schriften,' &c. 1795, Appendix III.

[HERMANN defended the *philosophical* system of mythology in his work mentioned by Seiler in the above Observation. The *historical* system has chiefly for its advocate Frederick Creuzer, in his 'Symbolik und Mythologie der Alten Völker,' 2d Ed. Leipsic, 4 vols. 8vo. Both systems have been combined by J. Rhodius, in his German treatise 'On the Age and Value of some Oriental Records,' and his work entitled, 'Ueber der Begriff de Mythologie und die richtigste Methode dieselbe wissenschaftlich zu fördern,' in the 'Beytrage zur Alterthums-kunde, Fasc. I. Berlin, 1819, 8vo. See also on this subject the works of Godeck, Chomprès (*Dictionnaire Mythologique*), &c., and particularly the very learned German work of Professor Hug, entitled 'Inquiry into the Mythi of the most celebrated Ancient Nations, particularly the Greeks; their Origin, Variations and Termination.' Freiberg and Constance, 1812, 4to.—TRANSLATOR.]

§ 139. In order to interpret the books of the Holy Scripture in exact accordance with their original design, it will be necessary to determine, as nearly as possible, the time in which each book was written, in order thereby to be able to ascertain the degree of credibility due to its contents. Here it will be necessary to avoid two mistakes: first, that of groundlessly ascribing too early an origin to some historical narrations; and secondly, as is

too common in our days, of making the era of the books altogether uncertain, or affixing to them too modern a date in the later periods of Israelitish history.

See for example HENCKE, *Magazin für Religions Philosophie, &c.* Vol. II. Part III. p. 433. 'Fragmente über die Almählege Bildung der den Israeliten Heiligen Schriften,' Vol. IV. Parts I. and II. [Fragments relating to the gradual Formation of the Jewish Scriptures.]

§ 140. In explaining the historical parts, it is of the utmost advantage, not only to ascertain their real *author*, and his character, according to the rules above laid down, but also to trace the *sources* from whence he has drawn. These will be found in, (1.) Ancient history, and family and national traditions; (2.) Ancient written documents; (3.) Facts derived from the writer's personal observation; (4.) The testimonies of contemporaries, and other historical writings then extant.

§ 141. The biblical history ought to be not only grammatically, but also *pragmatically*, explained; the object of the actors, as well as of the narrator, should be investigated, as well as the reasons and the occasion of the events narrated; also the probable design of the Deity in permitting or appointing the events, and the motives which led the actors or sufferers to such an undertaking. In like manner, the operating causes by which the events were effected, and which stand in connection with such events, and had any relation to them, are to be inquired into. These are to be sought for, partly

in the Deity, partly in irrational nature, both animate and inanimate, and partly in mankind.

§ 142. As the entire biblical history is closely connected and linked together, the most important *consequence* of an action or event should be, as far as possible, carefully weighed. The interpreter should endeavour, as much as lies in his power, to discover to what end Divine wisdom and goodness has made use of the actions or sufferings of men, or of any occurrence whatever; or what influence such an event might have, and in some measure actually *has* had, on the improvement or deterioration of mankind, the promotion of religion and virtue, and the welfare of the human race.

§ 143. To such extent as the import of the history contained in the Old Testament coincides with that of other historical works of the same period, the books in the Bible are to be expounded by the same rules. Only it is to be observed that the ancient oriental mode of narration has this peculiarity—that it sometimes describes events by representing as *spoken*, things which had only *happened*, without the express words having been actually employed. This appears chiefly to be the case in passages where God is represented as bringing any thing to pass. Good thoughts, carried into execution with happy results, may in truth be ascribed and referred to God as their author; they were therefore regarded as the commandment of God,

and the real circumstance was thus figuratively expressed by representing God himself as having really spoken and literally issued his commands in those express words. For instance, Judges vii. 2, &c. More shall be said on this subject when we come to the consideration of the divine oracles.\*

§ 144. In the narrations of uncommon and extraordinary occurrences, the following circumstances should be accurately distinguished:—

1. The certainty of the thing itself;
2. The nature and manner in which it was effected or took place;
3. The conceptions formed by the actors and their contemporaries on both of the above-named points;
4. How the fact was afterwards understood; for instance, what was thought of it by the Rabbins, and the Fathers of the Church;
5. What we ought now to think of the subject in our state of greater enlightenment.

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\* What is here said concerning the oriental mode of narration, and which may, in a great measure, be applied to that of the ancient Greek and Latin writers—Livy, for example—by no means accords with the instances thereof which have been attempted to be adduced from the biblical history. If this rule of interpretation be adopted, the history in the Bible will not only be deprived of its peculiar, sacred, and divine character, but it will lose its truth and interest: take, for instance, the dialogue with Abraham, Genesis xviii. and xxii., and the history of Joseph, Ruth, and David. Also the application of this rule to the oracles and revelations of the Deity is, in the highest degree, arbitrary, and only calculated to unsettle the authority of every thing of this kind which occurs in both the Old and New Testament.—HERINGA.

But we must be cautious, at the same time, not to turn historical truth into fable.

OBSERVATION.—The miraculous events which occur in the books of Moses, and the other historical writings of the Old Testament, are regarded and treated by commentators in various ways :—

1. Some consider them as mere natural operations;\*

2. Others look upon them as proper miracles.

The first named may be further divided into two classes:—

(1.) Many are of opinion that Moses himself, as well as all the Israelites, regarded these extraordinary events as effected by the immediate operation of God.

(2.) Others think that Moses himself well knew that those events, which were considered as miracles, were produced by the mere powers of nature, but that he made use of the notions held by a rude people, whose conceptions were limited to mere objects of sense, in order to communicate to them, under Divine authority, a knowledge of religion, accompanied with good laws.

The second class is as variously divided in opinion :—

(1.) The older divines all acknowledged an immediate operation of the Deity.

(2.) Others are of opinion that it is more agreeable to the wisdom of God to regulate and adapt nature beforehand in such manner, that certain extraordinary events in nature should co-exist with the free agency of man.

(3.) Finally, some think it still more probable that many miracles were immediately wrought by God, but that others were predisposed in nature, and thus took place according to the course of nature. Whatever views be adopted by theologians, the historical truth remains unshaken. The facts are certain—the extraordinary events really took place, but concerning the nature and mode there may, nevertheless, be divers opinions. The Interpreter has done his duty when he has accurately explained the literal sense of the words in each passage of the kind, and endeavoured to ascertain the conceptions which the performer of the miracle entertained of the event, and which the other persons

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\* None surely but an infidel can possibly entertain such an opinion as this.—TRANSLATOR.



present had of the matter. All beyond this is the province of the divine. But he should have no hesitation in explaining that as a miracle which the writer has represented as such. It is not merely an unprofitable and over-curious, but a most dangerous, undertaking, to endeavour to explain away every miracle out of the Bible, or to suppose that the uncommon events were brought about by secret means, known only to the pretended performer of the miracle, and his confederates, but considered by the beholders as real miracles immediately wrought by God. See, for example, the 'Bibelkommentar,' by RICHTER. Altenburg, 1799; On the First and Second Books of Moses.

In the general study of the Old Testament, the following works may be used:—

JOH. FRANC. BUDDEI, *Historia Eccles. V. T.* Halæ, 3d Ed. 1726 and 1729. 2 vols. 4to. [also 1744.]

[H. VENEMA, *Institut. Historiæ Ecclesiæ V. T.* Vol. I. and II. Lugd. Bat. and Leon. 1777, 1778, 4to.—H.]

J. J. HESS, *Von dem Reiche Gottes, ein Versuch über den Plan der göttlichen Anstalten und Offenbarungen.* (Of the Kingdom of God; an Inquiry into the Plan of the Divine Institutions and Revelations), Parts I. and II. Zurich, 1774: Dutch edition, Amsterdam, 1779.

———, *Bibliothek de Heil. Geschichte* (Library of Sacred History), 2 vols. 8vo. 1792.

———, *Geschichte der Israeliten vor den Zeiten Jesu.* 1776, 12 vols. 8vo.

HOLBERG, *Jüdische Geschichte aus dem Dänischen* [History of the Jews, from the Danish]. 1747, 2 vols. 4to.

Better still is the following:—

*Versuch einer Geschichte der Ausbreitung des Judenthums von Cyrus bis auf den Gänzlichen Untergang des Jüd. Staats* [Inquiry into the History of the Spread of Judaism, from Cyrus to the Destruction of the Jewish Nation]. Von JOH. REMOND. Leips. 1789, 8vo.

[JAHN'S *Hebrew Commonwealth.* Translated from the German, by Calvin E. Stowe, Andover, 1828. Reprinted in London, 1829, 2 vols. 8vo.]



A New History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, with Answers to most of the controverted Questions; Dissertations upon the most remarkable Passages, and a Connection of Profane History all along. By THOMAS STACKHOUSE, A.M. London, 1752. (A new and valuable edition of this work, with many important additions, was published by Bishop Gleig, of the Scotch Episcopal Church. 1817. 3 vols. 4to.)—Tr.]

§ 145. Meantime, inasmuch as miracles are things of *unusual* occurrence, an explanation according to which an extraordinary event is deduced from the course of nature and its powers, and from the ideas of the people who lived at the time when it occurred, is not to be rejected without sufficient grounds. The attempts to explain miracles in a natural way, are not only allowable, but may become a duty, when grave objections against revelation are thereby removed, or other moral objects, not otherwise attainable, are effected by such means.\*

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\* No object, however excellent, can justify the sacrificing of truth, and nothing is more dangerous than making concessions in the remotest degree inconsistent therewith. But it may not be irrelevant to observe, that where it is possible or probable that the sacred writers do not intend to represent an event as miraculous, it becomes the duty of the christian interpreter to say so, adding the reasons of his opinion, and thus to remove the scruple which an honest inquirer after truth may naturally entertain in regard—not so much to the reality of a fact recorded in the Scriptures—as to its supposed *interpretation*, especially if it be an interpretation which seems to contradict other truths, natural or moral. I shall endeavour to illustrate this by an example. When the Copernican system was first generally adopted, the account in Joshua of the standing still of the sun was considered by many pious men as an insuperable objection to the reception of a system, which seemed to them to contradict the revealed word of God. This was considered

a sufficient objection to the truth of the Copernican system even by Buddeus, at a comparatively recent period.\* Various interpreters have undertaken to solve the difficulty; and the most commonly received interpretation among modern Christians is, that the account in Joshua is not to be understood literally, but that it exhibits only an *optical* description of what then took place, and that the sun and moon were said to have stood still, when it was in reality the earth which was stayed, as we still say, that the sun rises and sets. Other interpreters, commencing with Clericus,† endeavoured to account for the miracle on the principle of refraction, or some atmospheric phenomena, or that the lengthened appearance of the day was produced by lightning; which was the opinion of Michaelis.‡ But their hypotheses are now generally rejected, as being quite inconsistent with the scriptural account. A third class of commentators, however, among whom was the learned Jewish Rabbi Maimonides,§ in the twelfth century; Professor Vatablus, at Paris, at the period of the Reformation; Herder;|| Jahn;¶ and a late respectable writer\*\* in the Berlin Evangelische Kirchenzeitung, for Nov. 1832, No. 88, consider the whole account to be a poetical description taken from the book of Jasher, representing, in bold tropical expressions, the rapidity with which Joshua defeated his enemies before the termination of the day. Vatablus thus interprets Joshua's address:—"Lord, let not the light of the sun and moon fail us until we have fully overcome our enemies." See the other works referred to below. The article in the Kirchenzeitung, which is written with the most profound reverence for the truth of Scripture, is translated into English, in the Biblical Repository for October, 1833, Vol. III. p. 791, *sq.* It is there given, says the editor (the Rev. Edward Robinson, D.D.), "without note or comment, as presenting the suggestions of a learned and pious man on a very difficult passage of Scripture."—TRANSLATOR.

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\* Hist. Eccles. Vet. Test. p. 828, *sq.* Halle, 1715; 1744.

† Translatio Librorum V. T. &c.

‡ German Translation of the Bible, note *in loc.*

§ More Nevochim. II. c. 53.

|| Spirit of Hebrew Poetry.

¶ Introductio in Libros Sacros, P. II. § 30.

\*\* Supposed to be the editor, Professor Hengstenberg.

## APPENDIX.

OF THE CHRONOLOGY IN THE BOOKS OF THE OLD TESTAMENT.

FUTURE teachers of the christian religion need not enter deeply into chronological inquiries respecting the Old Testament. It will be sufficient for them to know some of the most useful treatises on the subject, which they may consult when necessary.

1. In order to remove the objections which are sometimes entertained against the Biblical chronology, by those who are not theologians, the following will be sufficient reply for the clergyman generally to make to such objectors.

(1.) The longevity of mankind before the deluge is not so incredible as it appears, if the numbers only denote half years of six months each, or a division into winter and summer, which is rendered probable by the division of time in Gen. ix.\*

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\* This discovery, adduced for the purpose of rendering more comprehensible the longevity of mankind before the deluge, as it is stated in the books of Moses, and making the accounts thereof more probable, will be equally unsatisfactory both to the unbeliever, and to him who most highly prizes the credibility of the historical accounts in the Old Testament. The man who will not believe, on the authority of these documents, that the men of those times lived eight or nine hundred years, will find equal difficulty in

(2.) The superior strength of the primeval race of mankind is confirmed by universal tradition.

(3.) Abraham, as also Jacob, attained a very great age of years of twelve months each.

2. The chronology from Abraham to Moses is not determined with certainty, but this is not a matter of so much importance.

3. The interregna in the era from the time of Joshua to the Captivity, the duration of which cannot be determined, cause an uncertainty in the com-

believing that they attained the age of four and five hundred years. But, besides, every attentive reader of these records must perceive that the mention is not of half years, but of whole years of twelve months, of thirty days each. So we find mention made of the seventh month, Gen. viii. 4 ; and of the tenth month, ver. 5 ; as also of the seventeenth day of the month, Gen. vii. 11, and viii. 4 ; also of the seven and twentieth day, viii. 14. So forty days are mentioned, vii. 12, 17 ; then one hundred and fifty, ver. 24 ; afterwards forty, viii. 6 ; and, finally, three times seven, ver. 10, 12 ; reckoned in one and the same year, viz. the six hundredth of Noah's life, chap. vii. 6, 11, comp. with viii. 13. Finally, it will be seen, from a comparison of chap. vii. 24, and viii. 3, with chap. vii. 11, and viii. 4, that one hundred and fifty days, according to the computation in the books of Moses, is equal to five months. It cannot be said that there is a different computation in the seventh and eighth chapters, from that which exists in the fifth, in which the account of the great longevity of mankind is read. For as this is a mere assumption, invented to support another, so it appears, from the mention of the six hundredth and the six hundredth and first year of Noah's life, (chap. vii. 6, 11, and viii. 13,) that even those who reckon common years, ascribe many hundreds to the lives of the patriarchs. It is distinctly stated in the same (viz. the viiith) chapter, that Noah was nine hundred and fifty [common] years old.—

HERINGA.

putation of time ; but the main facts remain not the less certain. There is, however, no ancient nation among whom so complete and unbroken a chronology prevails as is found in the writings of the Old Testament.

Those who are occupied in making further inquiries into Biblical chronology will find the most necessary information in the following works :—

Archbishop USHER's *Annales Veteris et Novi Testamenti*.

EDWARD SIMSON, *Chronicon Catholicum, ex recens. et cum animadvers. P. Wesselingii*. Lugd. Bat. 1752, fol.

JO. GEORG. FRANKII *Novum Systema Chronologiæ Fundamentalis*. Goett, 1778. fol.

————— *Astronomische Grundrechnung der Biblischen Geschichte Gottes und der Alten Volker*. Gott. 1783. gr. 8vo.

RUD. CHR. BENINGSEN, *Biblische Zeitrechnung des A. und N. T.* [Biblical Chronology of the Old and New Testament.] Leips. 1763. gr. 8vo.

Also the Tracts of J. P. Michaelis, respecting the Chronology of the Bible, which will be found in the *Commentationes Societ. Goetting.* 1763—1768.

[The Chronological Tables of the History of the Old Testament, according to the computations of R. Schuten and T. C. Mohr, will be found in the Introductions of J. van Nuy's Klinkenberg, before the fifth, sixth, seventh, eighth, and ninth parts of his 'Bibelverklaring.']—HERINGA.



## SECTION III.

*Of the Explanation of the Dogmas, Morals, and Ordinances contained in the Old Testament.*

§ 146. THE entire Bible contains but one and the same doctrine, so far as respects the essential truths of religion, objectively considered; but the notions which were entertained thereof by men at various periods, or, in other words, their ideas of religion, subjectively considered, were far from being uniform, and the expression or exhibition of religious truths was necessarily proportional to the more confined, or subsequently to the more enlarged views, the less refined or more rational knowledge which prevailed at separate periods, and among various successive generations of mankind. The primeval inhabitants of the earth made but a slight commencement in the art of *thinking*, and arrived by very slow degrees at any knowledge of super-sensuous objects. Their conceptions of these objects were therefore obscure, extremely sensuous, anthropomorphic, and imperfect. During the prevalent corruption of morals which succeeded, there was but little possibility of the increase of any rational conceptions on the subject of religion. The slow progress of the subsequent advancement in religious knowledge can be therefore determined only in a general way. The history however of the doctrines of the Bible may be divided into three



grand periods, which every good interpreter should investigate, and never lose sight of.

KRUG, Briefe uber die Perfectibilität der Geoffenbarten Religion (Letters on the Perfectibility of Revealed Religion). Jena, 1795.

§ 147. The period from Adam to Moses embraces the times of the doctrines peculiar to the infancy of mankind. The primitive races were brought by God to a knowledge of himself by a peculiar method, and it is extremely probable that HE made use of *extraordinary* means in order to help their weakness; but as they could have no other than human conceptions of the Deity, they consequently ascribed to him human properties and imperfections. They conceived, for instance, that he did not know all things, that they could hide themselves from him, that they could deceive him by dissembling, that it was necessary for him to come down from heaven to see what took place on earth, that he repented having made man, and such like things. A perpetual condescension on the part of the Deity to mankind was therefore necessary; — they formed a *compact* or covenant with God; they received *signs* of the covenant, &c.\* But however imperfect

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\* It is, no doubt, with reason here asserted, that mankind, in respect to the advantages of a divine revelation, was less favoured with religious knowledge in the times antecedent to Moses. But that men had in general, even then, such confined, low, and absurd notions, as the writer endeavours to exhibit, of the Creator and Governor of the world, whom they worshipped, in whom they reposed their trust, and whom they obeyed, is an

and infantile such conceptions of God may have been, they were, nevertheless, sufficient to generate the fear of God, and to produce trust and confidence in him, together with the desire of performing what they considered to be his will.

§ 148. The second grand period in the history of religion, which occurs in the Old Testament, begins with Moses. The Eternal was now denoted by a new name, that of JEHOVAH, a name unknown at least to Abraham and his immediate posterity ; by

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hypothesis totally devoid of probability, nay, at variance with the biblical history itself. The expressions and actions of Adam, when he attempted, in his first confusion, after his fall, to hide himself, and to dissemble before God, cannot be fairly given as a specimen of the degree of knowledge and conviction possessed by so many eminent men, such as Enoch, Noah, Abraham, Isaac, Jacob, and others, during so extended a period ; nor can it be even deduced from this circumstance what thoughts Adam himself might have entertained of God when in his calmer senses. And as to the other instances cited by Seiler, they are derived from anthropomorphitic expressions, which cannot be considered as the standard of the rational sentiments of the men who used them, and which are of frequent occurrence even in the prophetic books, at a period of confessedly much greater advancement in civilization. Indeed, it is scarcely possible to imagine the existence of any degree of trust in God as the guardian, ruler, and judge of the world, such as is observed among the pious patriarchs, and is celebrated by the later Prophets, by Jesus, and the Apostles, if it be assumed that mankind were still in their cradle, that they believed God could be deceived, that he must come down upon earth to see what men were doing, &c. The reader will find those views of the religious knowledge of the primitive race more agreeable to truth, which are given by Muntinghe, in his work, often before referred to, 'The History of Man according to the Bible.'—HERINGA.

this name the Deity was distinguished from the false gods of the heathens.\* He had no form or similitude, either of man or any other being, and it was made a political offence to represent him by an image. He is mightier than all other gods; the Creator and Ruler of all things; holy; abhorring evil; gracious and merciful. These and similar epithets were applied to the Deity by Moses, Joshua, Samuel, and all the succeeding prophets, by whom they were often repeated and expanded, and made use of to foster religious sentiments

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\* The writer here follows those interpreters who deduce from Exodus vi. 2, that the name Jehovah was unknown to the patriarchs before the time of Moses; from whence it follows, that Moses uses the name only by anticipation, and has thus inserted it into the previous history, as often as it occurs, in narrating the events of earlier times. But this notion is very improbable on more accounts than one. In the first place, the name is found in those very ancient documents, Gen. ii. 4, and chap. iii. which are generally acknowledged to have been written before the time of Moses. In the second place, we find repeated examples of the use of this name by the patriarchs (chap. xiv. 22; xxiv. 3; xxviii. 16), who are stated to have even addressed him by that name. It is hard to suppose in such accounts, that Moses should make them use a name which he himself afterwards says was unknown to the same patriarchs. Above all, it is in the third place observable, that God himself more than once, in addressing the patriarchs, says, "I am Jehovah" (chap. xv. 7; xviii. 13). It is on these accounts that other interpreters prefer to understand the saying (Exodus xvi. 3) in this sense,—that God had indeed made himself known to their ancestors by his deeds, but still not as Jehovah, the unchangeable and true God, inasmuch as the promises made to the patriarchs were both unfulfilled in regard to them, and were now first about to be accomplished for their posterity in the time of Moses.—HERINGA.

and to produce good resolutions. These were still strengthened in proportion to the extent of the promises which God made to the Israelites by Moses and the other prophets. They thereby retained the high expectation of a future period of national splendour and felicity. Jehovah, their God, was the only God; his kingdom was to spread over all nations. The false gods and their worshippers were to be extirpated. Israel was Jehovah's beloved and chosen people, through whom his knowledge and worship was to be maintained, and communicated to all nations. These genuine Israelitish notions will serve as a guide to the interpreter in treating of the dogmas which occur in the books of Moses, the Psalms, the Proverbs of Solomon, and the Prophets.

§ 149. Third Period—after the Exile.

The Jews obtained, by their dispersion among the heathen nations, many opportunities of improving their minds, of becoming acquainted with the rational knowledge of foreign philosophers, and of preparing for a more spiritual worship. In foreign lands they had no temple, no sacrifices; they were thus accustomed to worship God, even without the aid of sacrifices, in each place of their sojourn. The conceptions of the learned Jews were, in this third epoch, from the Captivity to the coming of Christ, gradually becoming more refined; but mixed, at the same time, with theosophic modes of thinking, derived from the study of philosophy,

chiefly in the writings of Plato, and some Alexandrian sages. The learned natives of Palestine fell into the custom of personifying the divine attributes. There existed among them various sects and new doctrines, and, consequently, various conceptions concerning divine and spiritual things, which were from time to time still further increased, both in Asia and Egypt, by philosophic notions, of which something shall be said when we come to lay down rules for the interpretation of the apocryphal books.

§ 150. In order carefully to distinguish these three periods in the history of the increasing cultivation of the mind, and the improving views of the people with respect to the truths of religion, the following principles appear to be necessary to the interpreter.

1. The *objective* truths of religion remained the same, as to their real import, throughout all these periods. (Jehovah remained the same God, whether his nature was supposed to consist in a subtle fire, in light, or in ether.)

2. The *subjective* notions of religion which men entertained were as various as the men who held them.

3. The increase, extension, and refinement of religious sentiments were very gradual in their progress. The greater part of the Jews frequently relapsed into ignorance and gross sensuousness, partly from their strong addiction to polytheism,



partly from their habits of life and defective education.

4. In accordance with the various modes of thinking and the usage of words in common life, their doctrines were necessarily from time to time written and propounded in other expressions adapted to each period, in order to render them intelligible to the men who lived at the time.

5. The interpreter should, therefore, in explaining the doctrines contained in the books of the Old Testament, guard against some faults which were formerly very often, and are still in some instances, committed by many divines and philosophers, who either (1.), transfer to a former age the superior knowledge of subsequent periods; or (2.), ascribe to the Jews who lived at a later period the ignorance and weakness of their ancestors; or (3.), what is still worse, transfer the notions contained in the New Testament to the writings of Moses.

On these subjects, besides Eichhorn's Introduction to the Old Testament, the following works may be read:—

JERUSALEM, Briefe über die Mosaïchen Schriften und Philosophie (Letters on the Mosaic Writings and Philosophy). 1787, 3d Ed.

LESSING, Die Erziehung des Menschengeschlechts (The Education of the Human Race). Berlin, 1780.

[JOHN GEORGE ROSENMULLER, Geschiedkundige Verhandelinge over den Trapswijzen Voortgang der Godlyke Openbaringen. Nevens een Aanhangsel van Aanmerkingen op Lessing's Geschrift, getijld, de *Opvoeding van het menschen geslacht*. Uit het Hoogduitsch. Naar de Tweede Uitgave, mit bygevoegde Aanteekeningen [Historical Treatise on the



Gradual Progress of Divine Revelations : with an Appendix, containing Remarks on Lessing's publication, entitled, *The Education of the Human Race*. Translated into Dutch from the German of John George Rosenmuller, by A. Ypey. 2d Edit. with additional Notes by the Translator]. Haarl. 1792.—HERINGA.]

K. L. WOLTMANN, *Grundriss der Altern Menschengeschichte* (Sketch of the Ancient History of Mankind). Jena, 1796.

*Abriss der Hebr. Kultur bis auf das Zeitalter Jesu, besonders mit Hinsicht auf die Fortschritte ihrer Moral* (Sketch of Hebrew Worship to the time of Jesus, chiefly with regard to the Progress of its Moral System, in Hencke's *Magazin*, b. III.)

*Theologie des Alten Test. oder Abriss der Religiösen Begriffe von den ältesten Zeiten bis auf den Anfang der Christlichen Epoche* (The Theology of the Old Testament, or a Sketch of Religious Opinions, from the most ancient Times to the Commencement of the Christian Era). Leipsig, 1796.

[MUNTINGHE's *Geschiedenis der Menscheid* [History of Mankind]; often before referred to.—HERINGA.]

Also the following work :—

*Kritischer Versuch zu einer Erläuterung der Mosaischen Geschichte* [Critical Inquiry into the Elucidation of the Mosaic History]. Gorlitz, 1795.

§ 151. There are distinct periods to be observed in the interpretation of the ethics as well as of the doctrines of the Old Testament.

### 1. From Adam to Moses.

In this period, men were chiefly employed in bodily occupations : thus they first learned the distinction between natural good and evil. Whatever produced agreeable sensations, without being followed by pain or inconvenience, they learned, from experience, to consider good, and to account the contrary evil. They therefore acted wisely

when they chose the good; unwisely when they chose the evil. They had no ideas of ethics properly so called. Even the laws were chiefly limited to bodily occupations. *Thou shalt not eat of it; thou shalt not touch it.* Gen. iii. But men were further led to the practice of morality by two methods; namely, by their knowledge of God, and by their connection with other men in large communities. The idea of a God excited the impulses of conscience. They acknowledged the good as pleasing in the sight of God, and the evil as something which he had forbidden. Now, as they, with the approbation of their conscience, chose the good, in compliance with the will of God, and rejected the evil, so they were, consequently, free agents, and exercised religious virtue. But there were few indeed among the persons who then lived who listened to the voice of God in the conscience. Gen. vi. 1—4. xviii.\* (See my *Animadversiones*

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\* This entire statement of the moral principles of mankind before Moses, and of the morality then understood, is superficial and inaccurate in the extreme. Adam, Abel, Enoch, Noah, Abraham, and Joseph, are all here set down in one rank. An original moral rectitude is not once thought of; divine revelations,—instruction in duties,—commandments,—are not once even named. Divine and extraordinary ordinances, rewards, punishments, and their influence on moral sentiments, are passed over in silence. It clearly appears from the history (Gen. iii. iv. vi. xxii.; compare also xviii. 25. xix. 8, 9), that in this period, the notion of *moral* good and evil existed independently of natural good and evil, although the last was connected with the first by the will of the legislator. This subject is admirably handled in Muntinghe's History of Man,—HERINGA.

*ad Historiam morum et eorum Doctrinam.* Erlang. 1770.)

§ 152. The other period of the history of the morality of the Old Testament, from the time of Moses to the termination of the Exile, was the period of the development of moral sentiments among the Israelites. Their notions of duties and laws were most closely connected with the newly-constituted theocracy. All the ordinances of Moses were regarded by the Israelites as divine commands, inasmuch as he had given evidence of his being a servant of God. Jehovah was the Lawgiver, the Governor, and the Judge of his people. All the laws and institutions of Moses are to be regarded from this point of view. The family of Jacob were the people consecrated to the only true God; every participator in the benefits and the hopes of Israel, was to conform himself, in all his acts and his omissions, to the law of God. There was no distinction made between political laws and those relating to religion. The Israelite was impelled, by veneration for God and obedience to his laws, to bathe himself in water according to the ritual law of purification; and was, from the self-same principle of obedience and gratitude, bound to afford relief to the poor and needy. His whole life was to be sanctified to Jehovah his God; for he was a member of a divinely-appointed priesthood. Exod. xix. 6.

OBSERVATION.—The Jews, in the time of Christ, contended as to which was the greatest commandment in the law; but they made no distinction between moral, ecclesiastical, and civil laws. The

system of morals in the books of Moses and the Prophets is a religious morality, and the spirit of the [external] worship is a moral religion.

§ 153. But the christian interpreter is bound, notwithstanding, to make great distinctions in the Mosaical laws.

1. The writings of Moses contain the eternal, unchangeable moral laws, which define the duty of mankind towards God, their neighbour, and themselves. These lie scattered throughout the whole history, both before and after the giving of the law; they are recommended by examples, and inculcated by forcible admonitions. Exod. xxii. xxiii. Levit. xix. xxviii. Deut. vi. vii. x. The history of Abraham, and more especially that of Joseph, recorded by Moses in his first book, abounds in moral principles. See Niemeyer's Characteristics of the Bible, Vols. I. and II.

2. The writings of Moses contain also temporary and local laws, relating partly to the sacrificial worship, and certain other ceremonies, and partly to political objects. These were founded on the peculiar nature, the unrefined sensuousness, and the limited degree of enlightenment, of the people to whom they were given, and, in some measure, on the circumstances of the country in which the Israelites abode for forty years, and the land which was to be their future dwelling-place; but chiefly on the remarkable *designation* of the genuine Israelite and true worshipper of God, by whom, in the course of time, the knowledge and worship of God were to

be preserved to futurity, or again to be restored, and finally spread over all nations.

§ 154. It would, therefore, betray a want of penetration into the spirit of the temporary and local ordinances of Moses, to consider them as, in many instances, the arbitrary commands of a despot, who issued them merely in compliance with his own will. Whatever view be taken of Moses,\* whether he is considered as the greatest prophet of Israel, or as a man of great learning, who accommodated himself to the views of his people, his laws must be considered as a work of *divine* and *special providence*, by which important objects were to be attained.

All the Mosaic ordinances of this nature contain a system of instruction in religion placed perpetually before the senses,—a continual repetition of duties towards God, and a daily renewed exercise therein; they served, therefore, as a divine guide to true felicity and virtue, such as was adapted to that sensuous people. Their views of moral truths became every day more distinct and

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\* The man who does not acknowledge Moses to be a messenger of God, and a legislator authorized by him, under the immediate influence of Divine guidance, contradicts the clear declarations of Christ and the apostles; must look upon this most discreet and excellent man as a fanatic or impostor; the whole history of the Israelites he must hold to be a fable; and the entire account of the guidance of this people by the Deity becomes enigmatical in the highest degree.—HERINGA.



accurate. What a variety of beautiful moral lessons are contained in the Psalms! The writings of Solomon abound in instructions in religious virtues, although the Proverbs consist chiefly of counsels of prudence and happiness only. Duty and reverence towards Jehovah were the motives which influenced the Israelites in the practice of goodness, and the avoidance of evil. All the exhortations of the prophets are directed to the excitement of similar religious virtues; and when they denounce great and terrible punishments against the transgressors of the Divine laws, it is the necessary consequence of the prevailing vices, for such reckless and abandoned men could not be influenced and amended by milder methods, or by the rewards which accompany the practice of goodness.

§ 155. The following rules are here added, in order to enable future interpreters to form more accurate judgments of the intrinsic worth and the true sense of the various laws of Moses.

Many of the ordinances which were given to the Israelites for a certain definite time were intended to serve,

1. To maintain a perpetual memory of the great truth, that there is but one God.

2. Some, to preserve the people from polytheism, and other heathen abominations.

3. Others, to furnish the Israelites with something similar to, but better than, the external worship of the idolaters, in order that they should feel no



inclination to be present at their pompous worship.

4. Many of the ceremonial institutions and religious usages served as a constant stimulus to the practice of their duties towards God, to trusting in his grace, to loving and obeying him. (Hereunto appertain sin and thank-offerings, feasts, new moons, and sabbaths.)

5. Not a few of these ordinances tended to excite the Israelites to works of philanthropy and brotherly love. (For example, the feast-offerings.)

6. By others the several communities were habituated to cleanliness, and to abstinence from unwholesome food; and these and such like injunctions had the additional object of promoting population in the state.

7. Several ordinances were designed to restrain the Israelites from certain excesses—for instance, incest,—and from cruelty to men and beasts,—and gradually to civilize the rude inhabitants.

These, and similar objects of the law of Moses, serve the more strongly to lead the interpreter to observe therein the hidden wisdom of the Deity, which is concealed from the eye of the common observer.

§ 156. But the excellencies of the moral precepts and ordinances of Moses should not induce us to forget their imperfections, or, by artificial interpretations, to ascribe to them meanings which they do not naturally contain.

1. The Decalogue is not a general abstract of all commandments, much less a system of ethics, but is merely a compendious statement of what is especially forbidden, and what should be principally observed, in a Theocracy. There is thus, for instance, but a show of learning in the discovery, that in the prohibition, *Thou shalt not kill*, the chief part of our duty towards our neighbour is comprehended.\*

2. It should be carefully observed, that Moses inculcated upon the Israelites no general principles of philanthropy for this reason, that, in consequence of their invincible addiction to idolatry, it was necessary to separate them from, rather than encourage

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\* It is possible, doubtless, to go too far in this kind of spiritual explanation; and this fault is committed when the superior morality of the Christian religion is transferred to the law of Moses; but this brief abstract of the duties prescribed to Israel under the Theocracy ought to be explained according to the spirit of the whole law. Thus if, in other passages, certain vices are found prohibited, or certain virtues enjoined, which may be appositely included in the class of vices or virtues literally expressed in the ten commandments, it is agreeable to the spirit of the old law to suppose that the legislator intended by these short statements to remind the Israelites of something further. For example:—the command *not to kill*, contains also this sentiment, *Thou shalt in no respect injure the life or health of another*; and the command, *Thou shalt not steal*, intimates, at the same time, *Thou shalt not, by unjust means, defraud any one of his property*. Moreover, if the rule be not acquiesced in, that those virtues are commanded which are opposite to the prohibited vices, there is not, throughout this abstract of commandments, a single word mentioned respecting duties to others:—a fact which contradicts the spirit of the laws of Moses, as well as the explanation of them given by Jesus (Matt. v. xxii. 37), and by Paul (Rom. xiii. 9, &c.)—HERINGA.

them to a bond of amity with, the heathens. Humanity to strangers was, however, recommended.

3. It must also be borne in mind, that their moral weakness, and the strength of their sensual affections, as well as their inveterate evil habits, rendered it necessary to make some allowances to that people, and not to strain the law to too high a pitch of moral perfection. On this account, polygamy, divorce, avenging of blood, and several other things, were not entirely prohibited, but merely had limits assigned to them. In short, the Mosaic institution and laws were the best that could have existed at that time among men who were yet at so low a degree of civilization; and it is an incontrovertible fact that no nation at that time had superior institutions of religion or civil polity; but even this was but a commencement,—a foundation on which a noble edifice of religion and ethics was to be subsequently erected.

4. In like manner, the religious men of whom Moses makes mention in his writings, such as Abraham, Jacob, and others, were as highly improved and civilized as it was possible for them to be in their days, but they were still very ignorant in many things relating to ethics, and beset with many weaknesses and defects.

5. From the sentiments of the nations who inhabited the borders of Canaan, and with whom the Israelites had intercourse, or were engaged in war, there arose an unavoidable deficiency in their own moral sentiments. They imagined that it was right

to render to a heathen evil for evil; they held imprecations against the enemies of God's people to be not only lawful, but meritorious. How this, notwithstanding, is to be excused, shall be shewn in laying down principles for the explanation of the Psalms.

6. Many errors in morals arose also from the fact, that laws and morals were mixed together in the Mosaic institution. It is, however, an erroneous idea of some commentators, that none but external actions are commanded and forbidden in the laws of Moses, without any reference to dispositions, motives, intentions, and resolutions; in short, that nothing whatever of the operations of the mind occurred in his system of legislation. When actions were forbidden by God, much more were the springs of those actions,—evil thoughts and inclinations; and as love to God and our neighbour is enjoined, so is the act of coveting, which lies in the mind, expressly prohibited.

7. It is also partly true, that no other than motives addressed to the senses are held out in the writings of Moses as an inducement to the practice of good. We find in his writings, as well as throughout the entire of the Old Testament, no expectation of heavenly, or more than terrestrial happiness;\* but are not love and gratitude towards

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\* It was not agreeable to the nature of the Mosaic code, and its design as a system of state legislation, to propose motives for their observance, derived from a future state of retribution. We may even subscribe to the reasoning of Warburton, in deducing, from this very peculiarity, an argument for the assurance

God, and submission to his will, pure motives to the practice of virtue?

which Moses must have entertained of his divine mission, namely, that he did not, like other legislators, hold out the punishments of a future state as a threat against neglect of his laws, but sanctioned them by the punishments of this life, of which the people had experimental proofs. But it is going too far to say that neither in the writings of Moses, nor throughout the entire Old Testament, do there occur any motives whatever derived from a future state, and that in these sacred writings there is not even an expectation held out of more than earthly felicity. We perceive in the writings of Moses the notion of a state of living union, in which the children after death will be joined with their fathers (Gen. xv. 15; xxv. 8, 9, 17; xxxv. 29; xxxvii. 35; Deut. xxii. 50; and elsewhere). Some of his laws, also, are founded on the acknowledged truth, that the dead will live again in another state. Of this kind is the prohibition to consult the dead (Deut. xviii. 10, 11), and to shew excessive sorrow for their loss, as the Israelites were God's children (Deut. xiv. 1, 2). Also the injunction concerning the bodies of those who were hanged, who were cursed of God (Deut. xxi. 22, 23). Expectations of a better and a happy life are likewise perceptible in the dying Jacob (Gen. xlix. 18); and the wish of Balaam (Num. xxiii. 10). Without this belief, the Divine assurance, "I am the God of Abraham," &c. (Exod. iii. 6), would have no meaning; for, as our Saviour teaches (Matt. xxii. 31, 32), "God is not the God of the dead, but of the living." Without this belief, the pious patriarchs of the Israelitish nation could not have exercised that trust in God which is the soul of all religion, and which is proposed to us as an example (Heb. xi. 13—16). No less evident are the prospects of a better state in other books of the Old Testament; such as Ps. xvi. 8—11; lxxiii. 24—28; Prov. xiv. 32. If the reader wishes to see these and other arguments more fully stated, he can consult Michaelis' and Colberg's '*Argumenta Immortalitatis Animorum Humanorum et Futuri Sæculi ex Mose collecta*, in Michaelis *Syntagma Comment.*' Gottingen, 1759, p. 80, *sqq.* And John Jac. Metelerkamp, '*Diss. Exeget. Theol. continens Vestigia Doctrinæ de Immortalitate Animorum in Libris Veteris Instrumenti obvia.*' Harderiv. 1799.—HERINGA.



There were also abundant grounds to induce Moses to confine himself to the promise of temporal happiness, and the denunciation of temporal punishment. The heathens expected a reward of earthly abundance from their gods. It was necessary that Jehovah should make the same promise to his people, but this was to endure only so long as Israel remained faithful in the worshipping of Him.

Concerning all these, and other peculiarities, excellencies, and imperfections, in the moral and other laws in the writings of Moses, as well as the moral characters of the persons occurring in the biblical history, the following works are the most essential:—

JOH. SPENCERI de Legibus Hebræorum Ritualibus eorumque Rationibus. Libri Quatuor. Præmittitur Christoph. Matt. Pfaffii Dissertatio Præliminaris. Tubing. 1732. 2 vols. folio.

JOHN DAVID MICHAELIS, *Mosaisch Recht*. Frankfort-on-the-Maine, 1770, 1775. 6 vols. 8vo. [Dutch translation, Haerlem, 1772, 1778. 7 vols. gr. 8vo.] [There is an excellent English translation of this well-known and valuable work, entitled:—

*Commentaries on the Laws of Moses*. By the late Sir JOHN DAVID MICHAELIS, Professor of Philosophy in the University of Gottingen. Translated from the German, by Alexander Smith, D.D. London, 1814. 4 vols. 8vo.]—Tr.

Hess's *History of the Israelites, and Library of Sacred History*, already referred to.

*Letters of certain Jews to M. de Voltaire*. [Translated by the Rev. Philip Lefanu, D.D. Dublin, 1777. 2 vols. 8vo.] This work, which was originally written in French, by the



Abbot Antoine Guenée, was translated into Dutch in 1774—1782. Amsterdam.

C. F. STAUDLINN, *Geschichte der Sittenlehre Jesu*. [History of the Ethics of Jesus.] Gottingen, 1799. Vol. I. p. 111—190.

But principally :—

AUG. HERM. NIEMEYER's *Charakteristik der Bibel*. [Characteristics of the Bible.] Halle, 3d Ed. 1795. Dutch translation, 1779—1783. Amsterdam, 6 vols. 8vo.

[Rabbi MOSIS MAIMONIDIS *More Nebochim*; seu *Doctor Perplexorum*, ad dubia et obscuriora *Scripturæ* loca rectius intelligenda, *Veluti Clavem* continens. Latine conversus a Johanne Buxtorfio filio. Basileæ, 1629. 4to.

The Reasons of the Laws of Moses, from the 'More Nebochim' of Maimonides, with Notes, Dissertations, and a Life of the Author. By JAMES TOWNLEY, D.D. London, 1827. 8vo.

The 'More Nebochim, or Instructor of the Perplexed,' was written originally in Arabic, by the learned Jewish Rabbi, Moses Ben Maimon, who flourished in the early part of the twelfth century, when it was translated into Hebrew, under the author's superintendence, by Rabbi Samuel Aben Tybbon. It contains an excellent exposition of the grounds and reasons of the Mosaic laws. Dr. Townley has given a Memoir of the Author, and added many valuable notes.

*Lex Dei, sive Mosaicarum et Romanorum Legum collatio.*

E Codicibus Manuscriptis Vindobonensi et Vercellensi nuper Repertis auctam atque emendatam edidit, Notisque et Indicibus illustravit FREDERICUS BLUME. Bonnæ, 1833. 8vo.

*Histoire des Institutions de Moïse et du Peuple Hebreu.* Par J. SALVADOR. Paris, 1828. 3 vols. 8vo.

The design of this work is to represent Moses as an enlightened and liberal legislator. A portion of it is devoted, by its Jewish author, to shew from the statements of the Evangelists themselves that Christ was legally condemned. It was replied to by the eminent advocate, Dupin the elder, in a masterly refutation, entitled, 'Jésus devant Caïphe et Pilate.' Paris, 1828. 8vo. See Mr. Horne's Introduction, Bib. App. p. 353—4. 7th Ed.]—TR.

## APPENDIX,

SHOWING SOME OF THE MOST USEFUL WORKS IN WHICH THE  
HISTORICAL BOOKS OF THE OLD TESTAMENT ARE EXPLAINED.

THE historical books of the Old Testament, which were written from the time of Joshua to the Babylonian exile, and subsequently,—are to be interpreted according to the canons already laid down, § 87—121.

The helps which are pointed out, Chap. II. § 128, will be also necessary. Nothing therefore remains but to point out some good books, which may facilitate their explanation, or serve for their revision in some cases.

JOHANN. CLERICI, *Translatio cum Paraphrasi Perpetua V. T.*  
Vols. I. & II. *Genesis — Deut.* Ed. 2. Amst. 1710.  
*Libri Histor.* Vol. III. *Ib.* 1708, fol.

JO. AUG. DATHE, *Pentateuchus ex Recensione Textus Hebræi  
et Versionum Antiquarum, Latine Versus Notisque Philol.  
et Crit. illustratus.* Halæ, (ed. ult. 1791). *Libri Historici  
V. T.* *Ibid.* 1784. gr. 8vo.

The Scholia of Professor Rosenmüller, as well as those of Schulz and Bauer, contain the most useful and necessary information in respect of those books.

The Exegetical Manual of the Old Testament, for Clergymen, Scholars, and the Unlearned, commenced by the late Professor VITALE, in 1793, and continued after his death by JOHN GOTTL. BEYGANG, Leipsic, 1797, contains much useful information, derived from Michaelis, and other commentators.

In the 'Repertory for Biblical and Oriental Literature,' and in EICHHORN's 'General Library of Biblical Literature,' B.VIII. p. 1021—1068, there are many excellent single treatises, as well as reviews of theological works on these subjects.

On Ezra and the books of Chronicles much information in respect of verbal interpretation will be found in the third volume of the *Adnotationes in Hagiographa V. T.* By CHRISTIAN BENEDICT MICHAELIS. Halæ, 1770. 4to.

[Also the following works :—

JONGVR. H. COCKINGA, *Verhand. over het eerste Bybelboek genoemd Genesis* [Miss H. Cockinga on Genesis.] Gron. 1788—94. 4 vols. gr. 8vo.

EVERT SCHEIDIUS, *Het boek Genesis met de gewoone Nederduitsche Vertaling, hier en daar, volgens de nieuwste Waarnemingen, veranderd, en met bygevoegde Aanmerkingen* [The Book of Genesis, with the Common Dutch Version, occasionally altered conformably to the latest Information, with Notes]. Two Parts. Hard. 1798-90, gr. 8vo.

C. G. HENSLER, *Bemerkungen über Stellen in den Psalmen und in der Genesis* [Remarks on Passages in the Psalms and Genesis]. Hamb. und Kiel, 1791, gr. 8vo.

JOHN SEVERIN VATER, *Commentar über den Pentateuch* [Commentary on the Pentateuch]. 1st vol. Halle, 1802. gr. 8vo.

JACOB SCHEIDIUS, *Bybelsch Huisboek* [Biblical House-Book, Genesis—Deut.] Leyd. 1801. gr. 8vo.

C. W. STRONCK. *Continuation of the above, Joshua—2 Sam.* Leyd. 1804.

C. G. HENSLER, *Erläuterungen der ersten Samuel und der Salomonischen Denksprüche* [Illustrations of 1 Samuel and the Proverbs]. Hamb. und Kiel. 1796.]—HERINGA.

## SECTION IV.

*Of the Interpretation of the Poetical Books and Passages of the Old Testament.*

§ 157. THE books and passages of the Old Testament, which are composed in a poetical style, have such a diversity of character, from the various times at which they were written, that it is necessary to distinguish them into several periods. Four of these periodical divisions may be conveniently adopted.

The *first* embraces short historical songs and oracular sentences; simplicity and obscure brevity are the characteristic of these. The *second* era is that of heroic song. In the times of the Judges the actions of the protectors and defenders of Israel were celebrated in this. Of the same description are inspiriting war songs, and songs of triumph. The *third* period commences with the schools of the prophets, founded by Samuel, in which the art of poetry was enlarged, refined, and ennobled. Historical poems, pastorals, and hymns in praise of God, were placed by the side of war songs. At length, under David and Solomon's reign, we approach the golden age of Hebrew poetry. Here-

upon succeeded the sublime oracles of the prophets. They uttered, in solemn strains, promises and threatenings, and described better times to come, in imagery borrowed from the golden age. The *fourth* epoch coincides with the time at and subsequent to the Babylonian captivity. Then the fiery energy of the prophetic poetry was lost, and plaintive songs of woe were blended alternately with jocund strains, sung in hope of their return to Zion, and with cheerful festive hymns, in which the expectation of a universal kingdom of God on earth was variously expressed.

§ 158. In explaining all this poesy, we must never for a moment lose sight of *this general rule*: that with regard to the subject and contents, they should never be placed in the same class with the poetical works of the Greeks, Romans, and other heathens. For, in these last, besides a few historical or moral truths, nothing is found but idle poetic fictions of gods and men; performances and events which never occurred, and words which were never spoken.

The biblical poetry, on the other hand, comprises no such empty fictions, but is founded on *true history*, contains the faith and morals of a *true* religion, praises of the one true God, expressions of hope and trust in his promises, &c. Now as superstition and error differ from truth, the poetry in the Bible must be regarded in a different light from the fictions of idolaters, and their *subject matter*

differently explained. The *form*, however, and composition of these writings have a closer resemblance to the style of profane writers of poetry.

§ 159. With respect to the external form, the various *species of Hebrew poetry* may, upon the whole, be described by the names given to their poetic compositions by the Greeks and Romans; but it must not be imagined that their arrangement and disposition are of the same kind. The following may be considered as distinct species of Hebrew poetry.

First, Short traditional poems, containing anecdotes of *Families*, for the purpose of handing them down to posterity. Second, Longer historico-religious poems; as, for example, 1 Moses [Gen.] i. & ii.; also Psalm cxxxv. cxxxvi.; and poems of a mythic form, 1 Moses [Gen.] iii. xi.\* Third, ODES. These are subdivided into, (1.) Hymns: songs of praise and thanksgiving for Divine worship. (2.) Common odes, in which other important objects were expressed in sublime imagery, and composed in a high state of ecstasy; and, finally, (3.) War songs, which often ascend to the Ode. Fourth, Elegies, Lamentations, Pastoral lays, and Songs in praise of Love. Fifth, Songs of a middle species, which do not reach the strain of the ode. Sixth, DIDACTIC POEMS, of which there are, (1.) Many short ones in the Psalms, and, (2.) Some of greater length in

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\* See the note on § 131. p. 164.



Job and Ecclesiastes. To these latter belong (3.) Parables, Fables, and Allegories; and, finally, (4.) Single sententious Apophthegms, or Proverbs.

OBSERVATION.—The Hebrews have no separate denominations for all these kinds of poems. The general name of Psalms under which name all kinds of poetry seem to be included, is *מִזְמוֹר*, which is derived from *זָכַר*, to *cut in pieces*, and thus signifies a discourse divided into small parts. *שִׁיר* has a less extensive signification. The word *הַמִּכְלָה* is a supplicatory psalm; *מִנְשֵׁל*, a *figurative* and *sententious* sublime *song*, in which truths are clothed in allegories, as Prov. i. viii. ix. Also short moral maxims, expressed in sententious figures, are so named.

§ 160. Each of the above-named kinds of poetry has some *peculiarity*, which must be constantly observed by the interpreter, and according to which he must regulate his interpretation. But he must learn this peculiarity, not from modern *Prelections*, nor from Roman or Greek poetry, but from the poetry of the Bible itself. We shall confine ourselves to supplying a few rules here for the guidance of future interpreters, which may be elucidated by examples.

1. The short Family and Historical poems may be altogether considered not so much in the light of poetry, as simply narratives, contained in rhythmical stanzas of equal length, which are placed in such a relative union with each other that there is a visible harmony of the corresponding parts. For instance, Gen. iv. ix. (The short prophecies of the greatest antiquity are more poetical.)

2. The same remark serves for the larger

historico-religious poems, which merely recite historical facts, and at most are but divided by choruses into short sentences; as Ps. cxxxv. cxxxvi. cxlviii. The poems of a mythic form are to be treated nearly as parables, of which something has been already said, § 131.

3. In *odes* and *hymns* the interpreter has first to collect the sentiments, ideas, and truths, which they contain, observe their proper position and connection according to the order of the force of imagination (ideas), or to investigate their arrangement. Consequently, he must apply himself to acquire a correct feeling of the strength of the several expressions, the force arising from their connection, the high colouring of the imagery in which the truths are clothed, the peculiar turn, the fire, and the animation of the sacred poet.

4. In regard to war-songs, the interpreter must transport himself into the perilous situation of the Israelites, surrounded by ferocious heathen nations, whom they considered not merely as their own adversaries, but as the enemies of the true God and his religion. The religious patriotism, the valiant reliance on Jehovah, who could defend his people from the heathen world, besides other genuine Israelitish sentiments, are to be pointed out,—and it is to be observed, that a poet, thus animated by the true heroic sense, must necessarily feel and express the wish that God would bring all his enemies to the dust. Meanwhile the Christian interpreter must bear in mind, that the

followers of Jesus have no right to adopt such sentiments into their hymns, as they should be guided by a milder spirit. The same observation applies to all the other imprecations against enemies. The moral sentiments of the Israelites, as already observed, (§ 156,) were still crude and imperfect.

5. In the explanation of ELEGIES, the interpreter should elucidate the notions which an Israelite had of sufferings under persecution, in the jaws of death, and such extreme cases, from the modes of thinking which prevailed at that time, in order perfectly to mark the deep impressions of sorrow which pervade the poem, and he should seek to express, in suitable words, its tender, touching, and pathetic sentiments, according to the conceptions of a complaining Israelite. He should also describe his grounds of confidence according to the spirit of the Old Testament; according to the views of an Israelite, not those of a Christian. It would be absurd to look for any hopes of heaven in the poems of David.\*

It would be superfluous here to go through the other kinds of Hebrew poetry, chiefly as notice

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\* The author calls this absurd. I am not convinced of this. If the sixteenth and seventy-third Psalms, with others, in which the pious songsters of those times express their confidence of complete deliverance and future felicity, be attended to, and if it be considered how little value and force a religion possesses, in which there is no reference to a hereafter, it will not appear so very ridiculous in the interpreter, especially the Christian interpreter (Heb. xi.), to imagine that he finds, in some of David's Psalms, some hopes of heaven.—HERINGA.

will be taken in the sequel of instructive apophthegms and proverbs, and of the larger didactic poems.

§ 161. Hebrew poetry has this character in common with that of other nations:—1. That its objects are represented as considerably magnified or diminished beyond the reality; and, 2. That the poet speaks, for the most part, in an impassioned and excited state of mind, and uses words which seem to express more than they really do. 3. That he employs bold figures, and avails himself of many uncommon expressions. 4. Add to this the peculiar *genius* of oriental poetry, which combines and mingles a multiplicity of tropes and images in a much greater degree than the poetry of the west.

Hence follows this *grand rule*. The interpreter of Hebrew poetry must not adhere too scrupulously to words, but look more to things; he must divest the ideas of their embellishments, in order accurately to extract the truth which they envelop, and to penetrate into the spirit of the poet.

Lowth,—and Glass in his *Philologia Sacra*, have collected many images of this sort, principally such as are *peculiar* to Hebrew poetry; but it is better to render oneself acquainted with their sense by reading with attention the various kinds of Hebrew poetry, than by studying them out of their proper connection, in such extracts.

The PARALLELISM which exists between the members of a verse is an object of more importance to

the interpreter of the poetical compositions of the Hebrews. Each verse, or short period, usually consists of two members, between which there exists a certain relation, by virtue of which one so corresponds with the other, as to produce a beautiful proportion. The most remarkable kinds of parallelism are the following:—

1. The same truth or proposition is expressed twice; first, in common and clear, and, secondly, in a certain degree, in uncommon, nay, even in obscure, phrases, as Ps. cxiv.; or the first time without a figure, and the second time figuratively, as Ps. lxxviii. 5, and Ps. xi.

2. Both members of the verse are placed in opposition, so that at one time things are opposed to things; at another, words to words; at another time, both words and things in both members are opposed to each other, as Prov. xi. 1—3, 17—19.

3. There are often, compared with each other, two things or objects relating to persons of various characters, of whom it is shewn which is the better or worse of the two, as Prov. xii. 9, 26.

4. Sometimes the relation between both parts is such, that, in one the *cause*, in the other the *effect*, or, *vice versâ*, the effect and cause, are placed in a contrasted relation, or alternately united with each other, as Prov. xii. 6, 25—28. xiii. 6. 14, 15.

5. Finally, also, that thing which is generally connected with another as a consequential accompaniment, is supplied in the other part, whether it usually precedes or follows it.



§ 162. The poetical parallelism is of great importance in the explanation of Hebrew poetry. Indeed, 1. if the sense of one half of the verse is discovered, it throws light on the obscurities of the other member. 2. If there be a certain antithesis found between two objects in a sentence, other difficult passages of a similar kind may be explained thereby. 3. Suspected readings may be rectified in this way. 4. Finally, this harmony of parallel or antithetical sentences constitutes a peculiar beauty of Hebrew poetry, which should not remain unnoticed.

Lowth, in his work ‘*De Sacra Poesi Hebr.*’ § 80; and Herder, in divers passages in his first volume ‘*Ueber den Geist der Hebr. Poesie*’ [On the Spirit of Hebrew Poetry];—have made many excellent observations on the poetical parallelism of the Hebrews. Dr. Ziegler also, in his translation of the Proverbs of Solomon, has paid much attention to the same subject.



## THE PSALMS.

§ 163. IN the interpretation of the PSALMS, some peculiar cautions appear to be necessary.

1. The *Superscriptions* afford no certain evidence either of the author or the subject of the Psalm, but some of them are of use in assisting the interpreter in his inquiries. They must not, therefore, be altogether despised, but compared with the contents of the Psalm.

2. With respect to many of the Psalms, we find in the history of the Israelites certain events which have probably given occasion to them. But the interpreter must first examine into their contents, and afterwards into the history. Indeed, there are many incidents similar to each other in the Jewish history, to which one and the same Psalm may seem to apply. There are also various Psalms composed on events which are not at all recorded in the historical books in the Bible.

3. Many Psalms (such as prophetical odes and songs) consist of various parts, which require to be separated from each other, as far as this can be done. But the interpreter should be cautious not to introduce a division of the strophes or alternation of the choruses on mere arbitrary grounds. He must *show* that there are traces of various alternate voices, relieving each other; that the subsequent

parts do not harmonize with the preceding, unless on the supposition of a division into different choruses; that there is an obvious transition from question to answer, and such like.

4. The interpreter should generally bear in mind that we know too little of Hebrew music and poetry to pass any certain judgment on the structure of verses, and on the internal arrangement of the songs: on which account it also remains uncertain whether the ancient Hebrews had not, in many of their songs, some notion of rhyme; as, for example, *Exod. xv.* where some traces of it seem to occur.

The Hebrews were, at least in some degree, acquainted with what the Greek and Latin poets, as well as those of other nations, call Rhythm; they appear to have introduced something of this sort into their poetical prose, but in their regular poems the poetical parallelism fully compensated for the most musical rhythm. But it has been already observed by learned interpreters, both Jews and Christians, that the Hebrew poets appended certain particles, especially the letters ה, ו, and י, to their words, in order to add a greater degree of harmony to their verses. (*Bauer Herm. Sac. V. T. § 90.*)

The ancient interpreters of the Psalms and Prophets paid too little regard to the peculiarities of Hebrew poetry, but we are indebted to them, notwithstanding, for some contributions towards the explanation of the Psalms. To say nothing of the labours of the Fathers,—Origen, Jerome, and Theo-

doret,—the Commentaries of Geyer, of John Henry Michaelis, and of Grotius with the Supplements of Doederlein, will be found of considerable assistance in the investigation of the literal sense.

Bishop Lowth was the first in modern times who illustrated with taste the characteristics of Hebrew poetry, whereby he contributed a good deal to its correct interpretation. John David Michaelis was his translator and successor in Germany. After Gessner, Ernesti, Heyne, and others, had furnished many admirable illustrations for the explanation of Greek and Latin poetry, several orientalists and divines perceived that the Psalms and prophetic writings should also in some measure be treated as poetical compositions, by which a light altogether new was thrown upon this species of scriptural explanation. Since that period, many divines, such as Doederlein,<sup>1</sup> Knapp,<sup>2</sup> Dathe,<sup>3</sup> Koppe,<sup>4</sup> Schnurrer,<sup>5</sup> and especially Herder,<sup>6</sup> Jacobi,<sup>7</sup> and Nachtigal,<sup>8</sup> with their fellow-labourers,<sup>9</sup> contributed not a little to the introduction of more correct principles of taste as well as interpretation into the elucidation of the book of Psalms.

1. Scholia in Libros V. T. Poeticos. Halæ, 1779. 4to.
2. Die Psalmen ubersetzt, mit Anmerkungen. [Translation of the Psalms, with notes.] 2d Ed. Halle, 1782.
3. Psalmi Latine Versi, Notisque Philologicis et Criticis illustrati. Halæ, 1787. Ed. alt. cum access. 1794.
4. Zusätzen und Aumerkungen zu ROB. LOWTH's Iesaias [Additions to and Observations on Lowth's Isaiah.] Leipsic, 1799.

5. *Dissertationes Philologico-Criticæ, Singulas primum, nunc Cunctas edidit CHRISTIANUS FRIEDERICUS SCHNURRER.* Gothæ, 1790. 8vo.
  6. *Spirit of Hebrew Poetry, vid. supra, p. 165, note.*
  7. *Die Psalmen übersetzt und mit Anmerkungen begleitet* [Translation of the Psalms, with Notes.] 2 vols. Jena, 1796.
  8. *Gesänge Davids und seiner Zeitgenossen* [The Songs of David and his Contemporaries,] Leipsic, 1796, with Supplements, in Henke's 'Magazin,' Vol. VI. p. 38, *sq.*, and 'Psalmen gesungen vor Davids Thronbesteigung, übersetzt' [Translation of the Psalms sung by David previous to his ascending the Throne.] Leipsic, 1797.
  9. In the *Repertorium of Oriental Literature*, and *EICHHORN's General Library of Biblical Literature.*
- Also [HERMANNI VENEMA, *Comm. ad Psalmos.* Leov. 1762—1767. 6 vols. 4to.
- GOTTH. TRAUG. ZACHARIE Freye und Erklärende Uebersetzung der Psalmen [Free and Explanatory Translation of the Psalms.] Gott. 1773.
- HERM. MUNTINGHE, *de Psalmen Vertaald, met Aanmerkingen* [Translation of the Psalms, with Notes.] 3 vols. Leyden, 1792.
- J. H. VANDER PALM, *Eenige liederen van David vertaald en opgehelderd.* [Some of the Psalms of David translated and elucidated.] Midd. and Dort. 1791.
- HEINRICH EBERHARD GOTLIEB PAULUS, *Philologischer Clavis uber die Psalmen.* Jena, 1791.
- HEINR. ERNST GÜTE, *Einleitung in die Psalmen.* Halle, 1803.
- [*Commentatio ad Elegiam Davidis in Saulum et Jonathanem.* Auctore ANTONIO HENRICO PAREAU. Groningæ, 1829. 4to.
- This excellent work throws great light on the beauties and peculiarities of Hebrew poetry.
- Psalmi, ex Recensione Textus Hebræi et Versionum Antiquarum Latini Versi, Notisque Criticis et Philologicis illustrati* (à N. M. BERLIN.) Upsal, 1805.

Psalmi Quindecim [cxx.—cxxxv.] Hammaaloth, Philologice et Critice illustrati. A THEODORO ADRIANO CLARISSE, Theol. Doct. Lugd. Bat. 1819. 8vo.]—TR.

[For further accounts of commentators on separate Psalms, and parts of Psalms, see Baner's *Hermenentica* S. p. 332—334; Noeselt's *Anweising*, &c., pp. 165, 166; Eichhorn's *Bibliothek*, Vol. IX. p. 65—90. See also Redding's *Observationes Philolog. Crit. de Psalmis bis editis*. Fran. 1796.]—H.

[See also the *Bibliographical Index to Mr. Horne's Introduction*. 7th Edition.]—TR.

## THE PROVERBS.

§ 164. ALTHOUGH the present collection of PROVERBS, which bears the name of Solomon and other learned men, does not properly belong to the class of compositions purely poetical, it nevertheless consists of lessons of wisdom clothed in a poetical dress, and may, therefore, be included among the didactic poems. These proverbs, or maxims, had their origin in observation and experience, and in a comparison of many similar and corresponding events. It had been early discovered, through the medium of moral sentiments, and by observing the consequences of men's actions, that evil actions were followed by corresponding results. This moral experience was expressed in a few sententious words, with the design of instructing and guiding others. To these were added warnings and prudential lessons of various kinds. In order the more to excite attention, and to induce men to reflect on these moral maxims, they were wrapped up in obscure and enigmatical images. Such sententious lessons were in Hebrew called מִשְׁלֵי. The Alexandrian translators called them παροιμίας. Such maxims are, by the Greek heathen writers otherwise called γνῶμαι, *gnomes*.

§ 165. Solomon had doubtless learned many



such in his youth, from instruction and from ancient writings, several of which he afterwards collected, and added many others which were the result of his own reflection. Many of these moral maxims are closely connected with religion, inasmuch as the precepts of wisdom were regarded as the commands of God. These maxims were thus looked upon with a holy and reverential regard, and served as a means of directing the heart to God. They were, therefore, properly received into the sacred canon.

§ 166. The following species of proverbs are to be distinguished from each other:—

1. Some, in which morals are united with religion, contain pure precepts of morality. (See § 171, *infra*.)

2. In most, however, morality is connected with mere worldly prosperity, as being conducive thereto.

3. Many contain merely choice lessons of common sense,—rules of prudence and discretion in words and works.

4. The last chapters (xxx. and xxxi.) contain some enigmas, which do not seem to have any particular moral object, but are designed to exercise the understanding and the wit.

§ 167. There are many difficulties attending the interpretation of such sententious phrases.

1. Many important truths are compressed into a few words.

2. The principal idea is often designedly concealed under the veil of an enigma.

3. The images used to express the Maxim are connected with habits of life, manners, customs, and occupations of the ancient inhabitants of the east, which are but imperfectly known to us.

4. In many proverbs, only the premises are given, and we are left to our own reflections to discover the conclusion.

5. In many of them a truth or rule of conduct is not distinctly defined.

§ 168. Not the whole collection of Proverbs, but only the greater portion thereof, consists of instructive sentences. The nine first chapters contain songs full of truth in praise of wisdom, with some sententious allegories, in which wisdom and folly are personified, inviting men to the crossways of vice and virtue.

All these moral songs are to be interpreted according to the rules already given, § 158, and those which will be hereafter laid down.

§ 169. The following will be the best mode of studying the interpretation of the Proverbs themselves:—

In the first place, let the interpreter investigate the *literal sense*, and express it accurately, even though it should furnish no distinct idea.

2. The next inquiry should be into the principal

idea expressed in the proverb, to which all the others refer.

3. The entire interpretation should be accommodated to this principal idea, and each image examined on that side which best suits the principal idea, or the chief object of the apophthegm. For instance, "What vinegar is to the teeth," &c.; "Honey is good," &c.

§ 170. In order to facilitate this labour, the interpreter should first accurately attend to the parallelism which is continually introduced into these proverbs.

2. He should closely observe the *antitheses* existing between the first and second parts or members, which are of frequent occurrence.

3. He should remember that no universal truths could be discovered by means of that experience which gave rise to these maxims of instruction.

4. That, consequently, what is expressed in proverbs is not of universal, but only of general application.

5. That nothing more is often intimated than what usually occurs, not what is good and proper.

6. That not seldom a thing is represented as really done, in order to express rather what *ought* to be done, although too often neglected.

7. That, finally, many maxims, which seem cruel and unmerciful, are only impressive warnings against imprudent actions; for instance, the warnings against suretiship.

As many of the proverbs bear a great resemblance to each other, there arises from thence an analogy which may assist in guiding the interpreter to the true sense of many obscure apophthegms. Hence arises the following rule: As the obscurity has been removed in such or such case, so should it be in like manner in a similar, &c.

§ 171. In order duly to estimate the import of each proverb, it should be borne in mind that the Israelites lived under a Theocracy; that, consequently, pure virtue was with them the thing which was practised through reverence for God; that, moreover, all the consequences of piety and virtue were looked upon as a divine recompense, and, therefore, an encouragement to gratitude and the worship of God. Worldly prudence was also considered as the gift of God, and, consequently, the using of it held to be a positive duty. Thus it was that the pious Israelites shewed their obedience to their God; they acted from a principle of duty, because it was his will; they loved his law, and were made truly happy by its observance. See Ps. xix. cxix.

OBSERVATION 1.—It betrays a want of acquaintance with the spirit of Solomon's ethics, to attempt to convert them into mere maxims of prudence. On the other hand, a mere philosophic system of ethics is not to be looked for in a collection of maxims, the import of which is intimately connected with religious truths.

OBSERVATION 2.—On the compilation of the Proverbs, and the division of the entire book, see Eichhorn's Introduction, where

the most modern interpretations of them are examined. None of the ancient commentators are of any use, except

MARTINI GEIERI *Commentarius in Proverbia et Ecclesiast.* Amst. 1696.

A better era for the interpretation of this book commenced in the year 1748, with

ALBERT SCHULTENS' *Versio Integra et Comm. in Prov. Salomonis.* Lugd. Bat. 1748. 4to.

A new edition of this work was published by Vogel and Teller, with the following title:—

ALB. SCHULTENSII *Versio Proverbiorum et in eadem Commentarius, quem in Compendium redegit, et Observationibus Criticis auxit* GEO. JO. LUDW. VOGEL. *Accedit Auctarium Interpretationis, per* GUL. ABR. TELLER. *Præfatus est* J. J. SEMLER. Hal. 1769. 8vo.

WILLIAM FRED. HEZEL *die Bibel A. und N. T. mit Volständig Erklärenden Anmerkungen* [The Bible, with Explanatory Observations.] 5 vols. Lemgo, 1784. 8vo.

THOMAS HUNT, *Observations on several Passages in the Proverbs.* Oxford, 1775. The best of these are adopted in—

CHRIST. FRID. SCHNURRER, *Observationes ad quædam Loca Proverbiorum Salomonis.* Tubing. 1776, 4to.; reprinted in Schnurrer's *Diss. Philol. Crit.* Gothæ, 1790. 8vo.

REISKE *Conjecturæ in Jobum et Proverbia Salomonis.* Lips. 1779. 8vo.

ALB. JAC. ARNOLDI, *Erster Beytrag zur Exegetik und Kritik des A. T.* [First Contribution to the Exegesis and Criticism of the Old Testament.] Frankfort and Leipsic, 1781. 8vo. Translated into Latin, at the request of Albert Schultens, by C. F. Nagel, with the following title:—

*Observationes ad quædam Loca Proverbiorum Salomonis.* Lugd. Bat. 1793. 8vo.

SCHONHEIDER, *Salomonis Denksprüche* [The Proverbs of Solomon]. 1784. 8vo.

JOHN CHR. DOEDERLEIN Uebersetzung der Sprüche Salomo's mit Erklärenden Anmerkungen. Dritte Ausgabe. 1786. 8vo.

JO. AUG. DATHE, Jobus, Proverbia Salomonis Ecclesiastes Canticum Canticorum, Latine Versi, Notisque Philologicis et Criticis illustrati. Hal. 1787. 8vo.

WERNER CARL LUDWIG ZIEGLER, Neue Uebersetzung der Denksprüche Salomo's im Geist der Parallelen [New Translation of the Proverbs, &c.] Leipsic, 1791.

This is the latest, and incomparably the best German version.

[HERMAN MUNTINGHE, de Spreuken van Salomo uit het Hebreuwsch vertaald, met Aanmerkingen (The Proverbs translated from the Hebrew, with Notes). Leyd. 1796.

CHRIST. GOTTL. HENSLER, Erläuterungen des Ersten Buches Samuels und der Salomonischen Denksprüche. Hamb. und Kiel, 1796. 8vo.

Commentarii Novi Critici in Versiones Veteres Proverbiorum Salomonis, à J. F. SCHLEUSNER. Goettingæ, 1794. 8vo.

[An Attempt towards an Improved Translation of the Proverbs of Solomon, from the original Hebrew, with Notes, Critical and Explanatory, and a Preliminary Dissertation. By the Rev. GEORGE HOLDEN, M.A. London, 1819. 8vo. See Mr. Horne's Introduction, Bibliogr. App. p. 262.

I shall conclude this list with—

E. F. K. ROSENMULLER, Scholia in Opera Salomonis, forming the first and second vols. of Part IX. of his Scholia in V.T.: or the Abridgment by Lechner.]—TRANSLATOR.



## ECCLESIASTES.

§ 172. THE book which is extant under the name of COHELETH (or the Meeting) also belongs to the class of Hebrew poetry. It consists of a didactic poem, of a distinct and peculiar character. The oriental philosophers were in the habit of holding meetings at certain times, when they mutually gave utterance to their thoughts upon important subjects. These they had in part previously reduced to writing, and were partly in the habit of doing so subsequently to the conversation, either in the whole or in parts. This book seems to be composed of such thoughts. The original was probably the work of Solomon himself; but the additions and the general style of the composition seem to betray a later period. See Eichhorn's Introduction.\*

§ 173. There seem to be three persons introduced, alternately uttering their sentiments; the first speaker represents Solomon, who, after a life surfeited with pleasure, feels a desolate void in his unsatisfied soul, which leads him to acknowledge

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\* Bonnet, Van der Palm, and Van Nuys Klenkenberg, have controverted this notion of Eichhorn's respecting the late composition of Ecclesiastes.—HERINGA.

the vanity of all things, and renders him morose and melancholy. The second sage had also his experience, but his conclusion was, that there was nothing more excellent than wisdom and piety, genuine religion and godly virtue; inasmuch as the satisfaction of the soul and true felicity were the inseparable accompaniment of these habits and dispositions. The third character represents a young and inexperienced man, who is perpetually suggesting doubts, to the solution of which the conversation of the two other philosophers is directed.

The exact passages wherein the alternate speakers commence their several sentiments, cannot be very accurately determined, but may be, with some probability, gathered from the contents of the book.

§ 174. The maxims in Ecclesiastes are expressed in antithetical sentences, and sometimes in a style resembling the harmonic language of poetical parallelism. The Hebrew, however, of the Preacher is not quite pure, but contains many traces of Chaldee idioms. Hence it follows that the interpreter should, in investigating the sense, consult the writings of the times which immediately preceded and followed the Babylonian exile.

The best interpreters of this book are—

MARTINI GEIERI *Commentarius in Coheleth*. Lips. 1668. 4to.

CHRISTIAN BENEDICT MICHAELIS *Adnot. in Hagiogr.* Tom. I. Hake, 1720.

JOHN DAVID MICHAELIS, Poetischer Entwurf der gedanken des Prediger-Buchs Salomonis [Poetical View of the Sentiments of the Book of the Preacher of Solomon]. 2d Ed. Brem. and Leipsic, 1762. 8vo.

[V. DESVOEUX. A Philosophical and Critical Essay on Ecclesiastes, wherein the Author's design is stated; his doctrine vindicated; his method explained, in an Analytical Paraphrase, annexed to a New Version of the Text from the Hebrew, and the differences between that new translation and the received version accounted for, in Philological Observations. London, 1762.] Translated into German. Halle, 1764. 4to.]—HERINGA.

JOH. FRID. KLEUKER, Salomon's Schriften erläutert. [Elucidation of the Writings of Solomon.] Leips. 1777. 8vo.

[(JOHN FRIED. JACOBI) das von seinen vorwürfen gerettete Predigerbuch. [Ecclesiastes freed from objections.] 1779.

G. BONNET, Schetsgewijze Opheldering van Salomon's Prediger [Sketches in Elucidation of Ecclesiastes]. 2 vols. Utrecht, 1781-83. 8vo.

[JOHN HENRY VANDER PALM, Ecclesiastes Philologice et Critice illustratus. Leyden, 1784. 8vo.—HERINGA.]

JOHN CHRIST. DOEDERLEIN, Salomon's Prediger und hohes Lied [Ecclesiastes and Solomon's Song]. Jena, 1784. 2d Ed. 1792. 8vo.

GOTTLIEB LEBR. SPOHN, der Prediger Salomo aufs neue übersetzt und mit kritische Anmerkungen begleitet [A New Translation [into German] of Ecclesiastes, accompanied with critical Notes]. Leip. 1785-8.

JO. AUG. DATHE. See *supra*, § 171.

G. ZIRKEL, der Prediger Salomo, ein Lesebuch für den jungen Weltbürger, übersetzt und erklärt [A Translation and Exposition of Ecclesiastes, for young Citizens of the World]. Würzburg, 1792. 8vo.

——— Untersuchungen über den Prediger, nebst Kritischen und Philologischen Bemerkungen [Inquiries into Ecclesiastes, with Critical and Philological Observations]. Würzburg, 1792. 8vo.

J. A. CHR. SCHMIDT, Salomon's Prediger oder Koheleths Lehren, Versuch einer Neuen Uebersetzung, und richtigen Erklärung [Attempt at a New Translation and correct Explanation of the Doctrines of Ecclesiastes, or Coheleth]. Giess. 1794. 8vo.

J. F. GAAB, Beyträge zur erklärang des sogenannten hohen Lieds, Koheleths, und der Klaglieder [Contributions to the Explanation of Solomon's Song, Ecclesiastes, and Lamentations]. Tubing. 1795. 8vo.

W. E. PERPONCHER, Korte omschrijving van den Prediker, met de toepassing der sleutels, in denzelven, te vinden [A short Paraphrase on Ecclesiastes, &c.] Utrecht, 1798. 8vo.

C. C. NACHTIGALL, Koheleth oder die Versammlung der Weisen [Coheleth, or the Meeting of the Philosophers]. Halle, 1798.

[An Attempt to illustrate the Book of Ecclesiastes. By the Rev. GEORGE HOLDEN, M.A. London, 1822. 8vo.]—TR.

For other writings tending to elucidate this work, see Eichhorn, t. a. pl. p. 109—111; and Bauer, t. a. pl. p. 336, 337.

## CANTICLES, OR THE SONG OF SONGS.

§ 175. THE ancient interpreters found, in these Songs of Love, too much, while some moderns would find too little. Although it is a matter which has no concern with the essentials of religion, and is, therefore, not of extreme importance, it will nevertheless be requisite for the future teachers of the people to make themselves acquainted with some general principles, according to which they may examine this little book, and be able to explain it, as far as may be necessary.

The whole appears to be a collection of sonnets, or short songs, which have been brought together into one collection in consequence of their mutual resemblance and unity of design.

OBSERVATION.—The ancient interpreters found in these Songs the mysterious union of Christ, as the Bridegroom, with the Church, as his Spouse. This interpretation was mystically derived from Ephesians v. 27.

§ 176. The chief aim of the greater part of these songs seems to consist in a COMMENDATION OF CONJUGAL FIDELITY, AND OF PURE LOVE FOR ONE WIFE ONLY, who is the legitimate spouse, although concubines might, perhaps, have been also maintained by the husband at the same time with her.

OBSERVATION.—This very probable conjecture was first proposed in the year 1771, by the late Superintendent-general, J. F. JACOBI, in the following treatise :—

Das durch eine leichte und ungekünstelte Erklärung von seinen Vorwürfen gerettete Hohelied [The Song of Songs freed from Objections, by an easy and simple Explanation]. 1771. gr. 8vo. [Translated into Dutch in 1774, with a Preface, by N. Barthey, with the following title :—

Het Hooglied, door eene gemakkelijke en eenvoudige verklaring, van de bezwaren tegen het zelve ingebracht, vrij gesproken ; nevens een betoog, dat het zelve, voor den leeftijd van Salomo en deszelfs opvolgeren, zeer leerrijk en heilzaam geweest zij, en eenen heiligen Dichter voegde [The Song of Songs, &c., shewing that it was very instructive and profitable for the times of Solomon and his successors, and worthy of a Sacred Poet].\*—H.

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\* But Jacobi had mixed up his views with so untenable an hypothesis, that his work soon met with many opponents. Before this time, viz. in 1758, John David Michaelis had, in his Supplements to Bishop Lowth's Prelections on the Sacred Poetry of the Hebrews, p. 612—614, already rejected the mystical interpretation, and supported the notion, that the design of the Canticles was to celebrate connubial love. Among the latest Dutch commentators, Van Nuys Klinkenberg has, but with much moderation, declared himself in favour of the ancient mode of interpretation, although he has not undertaken to enter into detail in explaining the supposed spiritual sense, a task which has been attempted by Corn. Van den Broek, in his—

Salomon's Hooglied, naar de letterlijke Opheldering van J. Van Nuys Klinkenberg, op een beknopte wijze vergeestilijkt [Solomon's Song, according to the literal explanation of Klinkenberg, spiritualized in a concise form]. Utrecht, 1790.

Van Vloten, and Van Hamelsveld [and Van der Palm—Tr.], on the other hand, adhere to the more modern mode of interpretation.]—HERINGA.



§ 177. These songs seem designed to have been sung with music on great festivals. This conjecture will be confirmed by comparing them with the forty-fifth Psalm. As the adoption of this hypothesis must have its influence on the labours of interpreters, the future expositor should be consistent on this point, and deduce the grounds in confirmation of his opinion from the contents of the Songs themselves.

After Jacobi, many new and learned interpretations of these Songs have been attempted, some of which we shall here name, in addition to those already mentioned under the head of Ecclesiastes, viz. those of Doederlein, Dathe, and Gaab.

W. F. HEZEL, *Neue Uebersetzung und Erläuterung des hohen Liedes Salomons* [New Translation and Exposition of Canticles.] Leipsic, 1777.

[JO. THEOPH. LESSINGII *Eclogæ Regis Salomonis*. Lips. 1777. 8vo. H.]

(J. G. HERDER) *Lieder der Liebe, die ältesten und schönsten aus dem Morgenlande* [Songs of Love, the most ancient and beautiful from the East]. Leipsic, 1778. 8vo.

[GE. ALEX. RUPERTI *Symbolæ ad interpretationem S. Codicis*. Vol. I. Fasc. 1, qui continet observationes in Canticum Canticorum. Goett. 1782. 8vo.

H. E. G. PAULUS, *Ueber das Hohelied* [On Canticles], in the *Repertorium for Biblical and Oriental Literature*. Vol. XVII. 1785. H.]

(W. F. HUFNAGEL) *Salomo's Hoheslied geprüft, übersetzt, erläutert* [Solomon's Song examined, translated, and elucidated], together with his *Philological Elucidations*, in the *Repertorium for Biblical and Oriental Literature*. Vols. VII. VIII. X. XI.

JOHN CASPAR VELTHUSEN, das Hohelied, begleitet mit einem kritischen und vollständigen Commentar [The Song of Songs, accompanied by a critical and complete Commentary]; and

———, der Amethyst, Beytrag historisch-kritischer Untersuchungen über das Hohelied [The Amethyst: Additional Historico-Critical Inquiries into the Song of Songs]. Brunswick, 1786. 8vo.

Also,

Cantilena Cantilenarum in Salomonem, duplici interpretatione expressit, et modulationis hebraicæ notas adposuit J. C. VELTHUSEN. Helmst. 1786. 8vo.

J. F. AMMON, Salomo's verschmäte Liebe, oder die belohnte Treue [Love disdained, or Constancy rewarded]. Leipsic, 1790. 8vo.

C. F. STAUDLIN, Theokrits Idyllen und das Hohelied [The Idylls of Theocritus, and the Song of Songs], in the Memorabilien of Paulus. Part II. 1792.

Other works, of minor interest, will be found in Eichhorn, t. a. pl. s. 105—109.

[The following works have been published in Holland:—

THOMAS PERCY [The Song of Solomon], from the English. Amsterdam, 1772.

(This work will be noticed below.)—TRANSLATOR.

JOSHUA VAN IPEREN, Brieven over het Hooglied, waarin de nadruk der betuigingen, de afwisselingen der samenspraken, en het fraaie der Poesij uit de zegswijzen en gebruiken der Oosterlingen, op een nieuw wijze, worden opgehelderd [Letters on the Canticles, wherein the force of the Declarations, the interchange of the Dialogue, and the beauty of the Poetry, are elucidated in a new Method, from the Style and Manners of Eastern countries.] Hague, 1766. 2 vols. 8vo.

T. HARMER, Outlines, &c. (See below.) Translated from the English, with a Preface and Notes, by JOSHUA VAN IPEREN. Hague, 1778. 8vo.

J. B. LUDERWALD, *Het Hooglied van Salomo geschiedkundig en gegronnd verklaard, uit de omstandigheden des volks Israels, inzonderheid ten tijde van Salomo* [Solomon's Song, historically and fundamentally explained, from the circumstances of the Israelitish people, especially in the time of Solomon], from the German. 1780. 8vo.

PETR. ADR. VAN KOOTEN, *Dissertatio Philologica, continens Observationes ad nonnulla Cantici Canticorum Loca*. Præs. Sel. Ravio V. C. defensa. Traj. ad Rhen. 1774. 4to. HERINGA.]

[The Song of Solomon, newly translated from the original Hebrew; with a Commentary and Annotations. [By THOMAS PERCY, D.D. Bishop of Dromore.] London, 1764.

This very learned and elegant work, which was published anonymously, still retains its high character. Dr. Good acknowledges to owe to it his "greatest obligations."

A Poetical Translation of the Song of Solomon, from the original Hebrew; with a Preliminary Discourse, and Notes, Historical, Critical, and Explanatory. By ANNE FRANCIS. London, 1781. 4to.

Mrs. Francis's version, says Dr. Mason Good, is "an elegant performance, and many of her notes are beautifully illustrative."

Outlines of a New Commentary on Solomon's Song, drawn by the help of Instructions from the East: containing, 1. Remarks on its general nature;—2. Observations on detached places of it;—3. Queries concerning the rest of the Poem. By the Author of Observations on divers Passages of Scripture [the Rev. THOMAS HARMER]. London, 1768, 1765. For a notice of this valuable work, see Mr. Horne's Bibliographical Appendix to his Introduction.

Solomon's Song, translated from the Hebrew. By the Rev. RICHARD HODGSON, LL.D. See Monthly Review (O. S.), Vol. LXXVI. pp. 26—29.

The Song of Songs, which is Solomon's: a new Translation, with a Commentary and Notes. By THOMAS WILLIAMS. London, 1801. See Monthly Review (N. S.), Vol. XLVII. pp. 302—310.

Song of Songs, or Sacred Idylls. Translated from the original Hebrew, with Notes, Critical and Explanatory. By JOHN MASON GOOD, M. D. London, 1803. 8vo. See p. 242, *infra*.

“So much learning and successful illustration we have seldom seen within so small a compass as the present volume.”—British Critic (O. S.), Vol. XVI. pp. 454, 455.

Canticum Canticorum illustratum ex Hierographia Orientalium a J. H. KISTEMAKER. Munster, 1818. 8vo.

Canticum Canticorum, Præfatione, Versione Latinâ, et Commentario exegetico-critico instruxit M. F. UHLEMANN. Lipsiæ, 1821. 8vo.

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The writings of Solomon collectively, are illustrated in the following work:—

Salomonis Regis et Sapientis, quæ supersunt ejusque esse perhibentur, Omnia ex Ebræo Latine vertit, Notasque, ubi opus esse visum est, adjecit JOSEPHUS FRIDERICUS SCHELLENG, Stuttgart, 1806. 8vo.]—TRANSLATOR.

## J O B.

§ 178. THE book of JOB is, on many accounts, one of the most difficult in the Old Testament; and this difficulty is increased by the circumstance of our not being able to ascertain with certainty either the date or author of the book. Many interpreters hold it to be the oldest work extant among the Hebrews. Some place it in the time of the Exile, others finally ascribe to it a date so late as the reign of David or Solomon.

There is great probability in the conjecture, that the basis of this work was laid as early as the period between Abraham and Moses; that it was originally written in the Arabic or Edomitic language, but subsequently, either before or after the time of Solomon, recomposed and amplified in the Hebrew language by some eminent Israelitish poet, possibly one of the prophets, whose name has not been preserved to posterity. By a collation and comparison of the seventy-third Psalm, and similar poems, with the book of Job, this conjecture will appear by no means improbable.

OBSERVATION.—This opinion has been frequently advanced, more than twelve years since [viz. by Seiler] in the *Beylagen zu der Gemeinnützigen Betrachtungen*. The same view has been

taken by Stäudlin, and other learned men. Professor C. F. RICHTER, of Leipsic, has also very lately supported this opinion with many arguments, in his

Programma de ætate Libri Jobi definienda. Lips. 1799. 4to.

The two first chapters of the book of Job may easily be of later origin than the rest of the book.

§ 179. This noble poem is a work altogether *sui generis*, which cannot be well designated by the appellation of a Drama. The interpreter must bear in mind what has been already said in treating of the book of Ecclesiastes, § 172, concerning the meetings of the ancient philosophers. Such, doubtless, were the friends of Job, who were often assembled with him (if he is to be considered as a real personage), in order to discuss important matters; or who, at least, are so represented by the poet.

Job, a man who feared God and worked righteousness, is visited with dreadful sufferings, and seems to be hurried, by the power of an incurable disease, to certain and inevitable death. The question now arises, how it can be reconciled with the justice of Providence, that adversity frequently pursues the pious man, while prosperity as often attends the wicked?

Job's friends maintain the false assumption, that God always bestows prosperity on the good, and the contrary on the wicked; consequently, that Job must have been a notorious sinner, inasmuch as he was the victim of such sufferings. Job vindicates



himself against this accusation, and not only wishes, but expects, that God will take an interest in his righteous cause. The poet, in conclusion, introduces God to judge the cause, who decides the contest in Job's favour.

§ 180. From this plan, and these main contents of the poem, may be deduced the special rules of interpretation, which are to be applied to the explanation of this book.

1. The interpreter should constantly bear in mind the false hypotheses of Job's friends, in order to discover the true sense of their discourses.

2. Each of the speakers has a peculiar character of his own, which the interpreter ought carefully to study.

3. They all aim at exaggeration in their assertions and in the expression of their thoughts. They do not reason like discreet philosophers, but mostly as sublime poets in a high state of fervid excitement, each endeavouring to exceed the other. To this, Job himself forms no exception.

4. Above all, the interpreter of this book should observe that its origin is ascribed to a time when religious sentiments and moral views were extremely imperfect, and that, consequently, judgments altogether correct concerning such important truths cannot be expected every where throughout this book. The same sentiment will apply to certain objects of natural history, such as constellations, minerals, and animals.

§ 181. Notwithstanding all these imperfections, this book contains, especially in the discourses of Job himself, the knowledge of true religion, of the genuine worship of God, and of the duties and rights of men,—and all this without regard to positive laws; so that the paramount religion and morality of reason, so far, at least, as they could have existed in the infancy of the world, are contained in this book. None of the writings which existed among the heathen nations before the coming of Christ, can at all compare with the book of Job.

§ 182. Before the time of the great Albert Schultens, nothing tolerable had been written on this book, with the exception of John Henry Michaelis' *Notæ Uberiores in Jobum*, forming the second volume of his *Notæ Uberiores in Hagiographa V. T.* Schultens opened the way to a better system of interpretation, and Vogel introduced this author's admirable work to the knowledge of the Germans. He was followed by John David Michaelis, in his *Notes to his Translation of the Bible*. J. D. Cube and J. L. Eckerman laboured under less restraint than their immediate predecessors. A still more beautiful translation of Job is that of Moldenhauer, although Hufnagel has displayed more spirit and energy. And Schnurrer, but more especially Dathe and Ilgen, have shewn much ingenuity and acuteness in their elucidations of separate passages of this difficult book.

ALBERT SCHULTENS, *Liber Jobi cum nova Versione et Commentario perpetuo*. Lugd. Bat. 1777. 2 vols. 4to. Abridged, and published with Supplementary Annotations, by G. J. L. VOGEL. Halæ, 1773, 1774. 2 vols. 8vo.

(David Renaud Boullier has frequently opposed Schultens, in his *Observationes Miscellanæ in Librum Job*. Amst. 1758. 8vo.) HERINGA.

J. D. CUBE, *Poetische und Prosaische Uebersetzung des Buches Hiob* [A Translation of Job, in Prose and Verse]. Berl. 1769-71. 3 vols. 8vo.

J. L. R. ECKERMANN, *Versuch einer neuen poetischen Uebersetzung des Buches Hiob* [Attempt at a New Poetical Version of the Book of Job]. Leipzig, 1778. 8vo. Also his *Animadversiones in Librum Job*. Lubec. 1779. 8vo.

[HENDR. SANDER, *Het Boek Job ten algemeenen gebruike*. 1780. Uit het Hoogduitch] [The Book of Job, adapted to General Use. From the German]. Utrecht, 1783. 8vo.

DAN. GOTTLIEB MOLDENHAUER, *Hiob Uebersetzt* [Translation of Job]. Leipsic, 1780, 1781. 2 vols. 4to.

W. F. HUFNAGEL, *Hiob Neu Uebersetzt mit Anmerkungen* [New Translation of Job, with Notes]. Erlang. 1781. 8vo.

[HENR. ALB. SCHULTENS, *Het Boek Job vertaald met aanmerkingen* (H. III.—XXIX.), na deszelfs dood uitgegeven en voltooid (H. I. II. XXX. XLII.), door Herman Muntinghe [A Translation of Job, with Notes; finished and published after his death, by Herman Muntinghe.] Amsterdam, 1794. 8vo.

J. G. EICHHORN, *Hiob*, in the *General Library of Biblical Literature*, Vol. X. s. 577, ff. 1800.

The translations by Dathe, Doederlein, and others, in their Commentaries on the entire Bible, have been already noticed.]—H.

[ROSENMÜLLER's *Scholia in Jobum*, forming Part V. of the *Scholia in V. T.*

JOHANNIS HENRICI PAREAU *Commentatio de Immortalitatis ac Vitæ Futuræ Notitiis ab antiquissimo Jobi Scriptore in suos usus adhibitis*. Accedit *Sermo Jobi de Sapientia*

mortuis magis cognita quam vivis; sive Jobeidis caput xxviii. philologie et critice illustratum. Daventriæ, 1807. 8vo.

The Book of Job, metrically arranged according to the Masora, and newly translated into English; with Notes critical and explanatory, &c. By JOSEPH STOCK, D.D. Bishop of Killala. Bath, 1805. 4to.

The Book of Job, literally translated from the original Hebrew, and restored to its natural arrangement, with Notes, critical and illustrative, and an Introductory Dissertation on its Scene, Scope, Language, Author, and Object. By JOHN MASON GOOD, M.D. London, 1812. 8vo.

HENR. MIDDELDORFF, Curæ Hexaplares in Jobum, e Codice Syriaco Hexaplati Ambrosiano Mediolanensi. Vratislav. 1817.

An Amended Version of the Book of Job, with an Introduction and Notes chiefly explanatory. By GEORGE R. NOYES. Cambridge (North America), 1827. 8vo.

For a very favourable review of this work, see the United States Review and Literary Gazette, Vol. II. from which Mr. Horne has given an extract in his Bib. App. p. 255.

J. G. STICKEL, Commentatio Historico-philologico-critica in Jobi locum celeberrimum, cap. xix. 25-27, de Goele.\* Jenæ, 1832. 8vo.

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\* "This celebrated text" (Job xix. 25), says Jahn,\* "cannot be explained, consistently with the usage of words, and the design of the author, in reference to the resurrection of the dead; but it expresses Job's wish and hope that God would bear testimony to his innocence in the present life. In this respect, indeed, Job is at variance with himself, because he says elsewhere that nothing but death awaits him; but such inconsistency is altogether in character with the state of a sick man complaining of his distresses." Rosenmüller,† on the other hand, observes that "since this oracle respecting the *Goele* exhibits the most confident hope and unshaken trust, it may be argued that Job did not expect

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\* Introduction, § 191.

† Scholia, *in loco*.

Das Buch Hiob, Uebersetzung und Auslegung, nebst Einleitung über Geist, Form, und Verfasser des Buchs [The Book of Job translated and explained; with an Introduction respecting the genius, form, and author of the work.] By FRIEDRICH WILHELM CARL UMBREIT, Ordinary Professor at Heidelberg. Heidelberg, 1832. 2d edit. 8vo.]—TRANSLATOR.

On particular passages of this difficult book, the following works will also supply much information:—

CHR. FRID. SCHNURRER, Diss. philol. crit. pp. 239—284.

CARL. DAVID ILGEN, *Jobi Antiquissimi Carminis Hebraici Natura et Virtutes*. Lips. 1789. 8vo.

[EICHHORN'S General Library, B. I. p. 367, *sqq.* ii. p. 609, *sqq.* comp. iii. p. 186, *sq.*

KARL WILH. JUSTI, in *Paulus Memorabilien*. Part V. p. 135, *sqq.*

E. S. GREVE, *Ultima Capita Libri Jobi*, nempe xxxviii.—xlii. 1—6. *Accedit Tractatus de numeris Hebræorum poeticis, imprimis Jobæis*. Daventr. 1788, 1791. 2 vols. 4to.

JAC. HINLOPEN, *Gedachten over eenige plaatzen en zaken in de heilige Schriften voorkomende* [Thoughts on some Passages and Objects which occur in the Holy Scriptures]. pp. 89—158. Utrecht, 1801. 8vo.

See also the other writers quoted by Eichhorn, B. IX. pp. 102—104; and in Noesselt's *Anweisung*, § 133; and

SEB. FULC. JOH. RAVII *Orat. de poeticæ facultatis excellentiâ et perfectione spectata in tribus poetarum principibus, Scriptore Jobi, Homero, et Ossiano*. Lugd. Bat. 1800. HERINGA.

any termination nor any rest in the present world, and still cherished an undoubted hope of complete deliverance through the *Goel*;\* he must have had in view a future judgment, a final resurrection, and a renewal of all things.”—TRANSLATOR.

\* *Avenger*, translated *Redeemer* in the Authorized Version.—TR.

## ADDITIONAL NOTES,

CONTAINING SOME OBSERVATIONS ON THE PHILOSOPHICAL BOOKS  
OF THE OLD TESTAMENT.

*By the Translator.*

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## PROVERBS.

THE English student will find much advantage from consulting Mr. Holden's work on the Proverbs, mentioned in p. 222, where those sententious sayings are illustrated with much learning and judgment. He will also find there, and in the second part of Carpzov's Introduction, a list of the quotations from this book which occur in the New Testament.

The apostles, says Dr. Jahn,\* founded their moral instructions chiefly on this book; and many passages in the Epistles are scarcely intelligible, unless they are compared with the Proverbs of Solomon, from which they are drawn. Julian the Apostate, who pompously expressed his contempt for our Proverbs, [depreciating them far below the works of Phocylides, Theognis, and Isocrates,] has betrayed, in this opinion, his want of judgment. See Cyril. Alexan. contra Julian. L. VII.

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## COHELETH, OR ECCLESIASTES.

Nachtigal ascribes the same meaning as Seiler does to the Hebrew word קהלת, viz. an assembly or meeting of wise men; but the ancient versions are unanimously opposed to this sense. The Septuagint renders it ὁ ἐκκλησιαστής, the assembler or collector,

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\* Introduction, § 456.



which word has been retained by Jerome. Jahn, with whom Pareau agrees, interprets it to mean a collector of declarations, or wise sayings; while Gesenius\* maintains that קָהַל, *colligere*, always signifies to assemble or collect men, but not *things*. He explains it to mean *concionator, speaker before the assembly, moral instructor*. Michaelis, Eichhorn, and De Wette, are also of this opinion, which is that adopted by Mr. Holden; while Jahn asserts that the contents of the book are not adapted to the multitude.

The era of this work is still more obscure. Jahn fixes its age in the latter years of the kingdom of Judah, between the time of Manasseh and that of the destruction of Jerusalem;† but who the author was, he says, it is impossible to say, more than that he was one who had been taught, by his own experience, the vanity and vexatiousness of all things, and the miseries and calamities of mankind, and who felt in himself the efficacy of those counsels which he imparted to others. He will not allow that two speakers are introduced, or that the work contains two different discourses: this view he founds on the uniformity and arrangement of the different parts. Rosenmüller‡ and Pareau§ also ascribe the work to a much later period than the times of Solomon. The latter strenuously supports the hypothesis, that it was written some time subsequently to the times of Ezra and Nehemiah, but before the Jews became acquainted with the Greek philosophy. His arguments are founded chiefly on the style, which he conceives to be mean, inelegant, and prosaic, and altogether unworthy of the age, much less of the pen, of Solomon. Bishop Lowth also speaks most disparagingly of the style, which he asserts to be low, mean, and vulgar, and possessing very little of the poetical character, even in the composition and structure of the periods. There is no doubt that this work is mingled with Aramaic words more than any other book in the Old Testament. Jahn accounts for this from the vicinity of Israel, where he supposes the author lived, to Syria. For a solution of this and other difficulties, I would refer the reader also to Mr. Holden's

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\* Lexicon, *sub voce*.

† Introduction, § 215.

‡ Scholia, *in loc*.

§ Institutio Interpretis V. T. P. III. S. IV. C. II. § 4.

Preliminary Dissertation, and I shall conclude with the following view of the scope of Ecclesiastes, as given by Dr. Jahn:—

“The intention of the writer was evidently to repress the restless and eager efforts of men, which hurry them on in heaping up wealth, in securing pleasures, and in acquiring honours; and at the same time to instruct them not to increase the troubles of life by denying themselves the enjoyment of harmless, though uncertain and fleeting pleasures. A future state is asserted in xii. 7; nor is it denied in iii. 21. The author merely remarks that the condition of man after death is not discoverable by *human reason*.”\*

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### CANTICLES.

It has been long a matter of dispute among learned men, whether this poem, or collection of poems, is to be understood in a literal or in an allegorical sense. This question is thus fairly stated by our countryman, the late Dr. Mason Good:—“It has been a question in all ages, whether the literal and obvious meaning of these sacred amorets be the whole that was intended by the royal bard; or whether they afford not, at the same time, the veil of a sublime and mystical allegory, delineating the bridal union subsisting between Jehovah, and his pure and uncorrupted Church. Upon this subject we have no sufficient data to build a decisive opinion. To those who disbelieve the existence of such an allegory, they still afford a happy example of the pleasures of holy and virtuous love; they inculcate, beyond the power of didactic poetry, the tenderness which the husband should manifest for his wife, and the deference, modesty, and fidelity, with which his affection should be returned; and, considered even in this sense alone, they are fully entitled to the honour of constituting a part of the Sacred Scriptures.

“For myself, nevertheless, I unite in the opinion of the illustrious Lowth, and believe such a sublime and mystic allegory to have been intended by the sacred bard. Regarded in this view, they afford an admirable picture of the Jewish and Christian Churches;

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\* Introduction, § 212.

of Jehovah's selection of Israel, as a peculiar people, from the less fair and virtuous nations around them; of his fervent and permanent love for his elder Church, so frequently compared by the Hebrew prophets to that of a bridegroom for his bride; of the beauty, fidelity, and submission of the Church in return; and of the call of the Gentiles into the pale of his favour, upon the introduction of CHRISTIANITY, so exquisitely typified under the character of a younger sister, destitute, in consequence of the greater simplicity of its worship, of those external and captivating attractions which made so prominent a part of the Jewish religion. The Song of Songs is an oriental poem; and this allegoric mode of describing the sacred union subsisting between mankind at large, or an individual and pious soul, and the great Creator, is common to almost all eastern poetry, from the earliest down to the present age."

The ingenious author then proceeds to illustrate this position by referring to the examples of the "chaste and virtuous Sadi," or the more impassioned Hafiz, although he allows that the commentators have pursued their لسان غیب or mystic meaning, to an extravagant length. But allegories, veiled under the garb of amatory songs, are not peculiar to eastern bards, for which it is only necessary to refer to some of our countryman Mr. Moore's beautiful patriotic Melodies, of which the literal is evidently not the primary sense. But this proves no more than that these songs *may* possibly have a mystical meaning. Rosenmüller is decidedly, and, on many accounts, in favour of this allegorical interpretation, and is of opinion that any other would be inconsistent with the notion of a work which was justly placed in the sacred canon. Others, who reject Seiler's hypothesis, are of opinion, nevertheless, that conjugal affection and matrimonial fidelity in general are celebrated; but this opinion is also losing ground.

Dr. Pye Smith, who entirely rejects the allegorical meaning, seems inclined to exclude the work from the canon. He considers it to have been written, not by Solomon, but by "a far happier person among his contemporaries, yet unknown to posterity."

The general opinion entertained by most moderns, who reject the allegorical meaning, is that of Eichhorn, Bauer, Jahn, and De Wette; viz. that the Song of Songs consists of a number of

short and distinct idyls, in which a youthful unmarried pair are introduced, celebrating their warm and mutual loves. "The little work," says Jahn, "which bears the title of Song of Songs, or the most beautiful song, comprehends several amatory poems." Interpreters differ very much with respect to the separation of these poems, which he thus distributes:—

"(1.) An innocent country maiden makes an undisguised profession of her attachment, and her lover, a shepherd, replies to it with equal protestation of affection, i. 2—ii. 7. Some prefer concluding this dialogue at i. 11, and making i. 12—ii. 7, a soliloquy, in which the maiden is supposed to repeat some compliments of her lover. But this is without sufficient reason. (2.) A maiden sings of her lover, who is seeking her every where, and she also confesses her warm affection, ii. 8—iii. 5. Some suppose that ii. 8—14 is a dream; and that in ver. 15 the maiden awakes, who dreams again in iii. 1—5. But if these places are similar to dreams, it ought to be remembered that waking dreams are not uncommon with lovers. This the poet, true to nature, has here represented. (3.) A maiden in a litter, surrounded by Solomon's soldiers, is brought to the harem of the king. The lover prefers, far before all the royal beauties, his own beloved, in whose society he declares that he is happier than the king himself, iii. 6—v. 1. Some choose to make iv. 8—v. 1 a distinct poem; but they can hardly offer any sufficient reason for separating this portion from the other. Nevertheless the distribution of the work into its several parts must be left very much to the reader's own taste and feeling. (4.) A maiden beloved sings of her lover. He had come to her door at night, and had fled away before she opened it. She seeks him, is beaten by the watch, and stripped of her veil. She describes the beauty of her lover, who at length answers, celebrating her loveliness, with a contemptuous glance at the *multitude of the king's wives*, v. 2. vi. 9 (5.) Shulamith recounts, in few words, the allurements of the courtiers, whom she had met with unexpectedly in the garden, and her rejection of them, and celebrates her affection for her lover, vi. 10—viii. 3. (6.) Protestation and praises of constant affection, viii. 4—7. (7.) A discourse between two brothers, about guarding and giving away their sister in marriage; who replies with scorn that she would be her own guardian, viii. 8—12. (8.) A fragment. A lover wishes to hear

his beloved. She replies by persuading him to fly; perhaps her parents or relations were near, who, in the east, never allow such meetings, viii. 13, 14.

“ It has long been matter of discussion what sort of love these poems celebrate. The Jews supposed it to be the mutual love of God and the people of Israel; the ancient Christians, that of Christ and his Church. This interpretation is founded on the view in which the orientals regard their king (who, among the Hebrews, was God, and with Christians, Messiah, or Christ), as the husband of the people, and the people as his spouse; and sometimes as his brother, and sometimes even as a virgin. Those who adopt this mystical interpretation should be cautious not to explain every circumstance in the poem, as the older interpreters have done, and, by consequence, have produced so many forced expositions; but, as in parables, the principal points only must be regarded as significant, the rest serving merely to fill up and ornament. But there is nothing in the Canticles to support this interpretation, and the name of God never occurs in it.

“ Others, therefore, have understood the work as referring to the love of the sexes. The opinion of Theodore of Mopsuestia was, perhaps, the very worst. He was censured in the Council of Constantinople, A. D. 553, because he rejected the Canticles as a disgraceful book, considering it, no doubt, as celebrating illicit love. But this is irreconcilable with the contents. If the author had intended to convey obscene ideas in ambiguous expressions, he would not have introduced innocent lovers declaring their inmost feelings, and even desiring their attachment to be made public, which is not the manner of unchaste persons. The interpreter, therefore, who perverts their meaning, should take care lest, perchance, he betrays his own impurity. The whole poem may, without any forced constructions, be understood in a chaste sense, as Dathe has shewn in his Latin version of the Old Testament, Vol. IV. p. 418—447.

“ It was the opinion of Bossuet and Dupin that the author celebrates the marriage of Solomon with the daughter of the King of Egypt; but there is no trace of a marriage in the work, nor do the poems seem to be adapted to royal nuptials. In this case, more allusions to Solomon, and to his Egyptian consort, might be expected; and the strains are too rural to be the songs of the royal court on such a joyful solemnity.



“Others, again, have maintained that the burden of the poem is conjugal love; but they have not observed that not only in monogamy, but also in polygamy, it is never so ardent as it is here represented. Plurality of wives may, indeed, diminish affection, but it cannot increase it. And it is chiefly worthy of observation, that in the Canticles not the least trace of an union between the parties is discoverable, but only the hope that it will hereafter take place.

“No other object, therefore, remains, but the chaste and reciprocal affection of the sexes previously to marriage. Some of the language may be thought indecorous in persons in such circumstances; but this is not the case, unless it be taken in the worst sense. It admits of a meaning perfectly chaste, which, in the mouths of chaste lovers, such as the parties are uniformly represented, is the only one that can be true.

“But it will be said, What have amatory poems to do among the sacred books? It will hardly be allowed by all that the chaste love of the sexes is a subject worthy of sacred poems; I shall, therefore, speak my own sentiments with freedom. 1. The author, or authors, of these poems, does not celebrate *all* chaste love of the sexes before marriage, but only that which leads to *monogamy*; which is commended in Ecclesiastes ix. 9, for which purpose polygamy is indirectly censured in iii. 6—11. vi. 8, 9. In this view, these poems might be very useful. 2. The prophets, perhaps Haggai, Zechariah, and Malachi, who numbered these poems amongst the sacred books, seem to have understood them in a mystical sense, so that the sense of Canticles, so far as it is a canonical book, is mystical. For, although this sense may not have been designed by the author or authors, yet, by those who introduced the book into the canon, it was the only one that was regarded.\*

“The title attributes the poem to Solomon; but the language is not such as was in use in his time and is observable in the Proverbs; for forms of words and constructions occur which are more modern, and many Aramæan terms.

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\* It were much to be wished that the learned Professor had furnished us with some proofs of this hypothesis. See the remarks in Dr. Turner's Translation of Jahn's Introduction, p. 488.—TRANSLATOR. See also De Wette, 277. b. 276. g.



“ But, on the other hand, those who argue, from these circumstances, that the book of Canticles was written after the Babylonian captivity, do not consider that those beautiful poems contain frequent allusions to the times and circumstances of Solomon, and that the whole appearance of the work is opposed to the supposition of its modern age. For then Jerusalem was not the royal residence; nor were there kings to whom maidens might be brought; nor soldiers of Solomon, nor Pharaohs reigning in Egypt, nor a tower in Lebanon: all which are mentioned in the Canticles, as well-known objects. These poems, then, seem to have been composed before the Captivity; perhaps in a late period of the kingdom of Judah. I can hardly persuade myself that any of them were written by Solomon; nor are they all the work of the same author, for some are much more elegant than others.”

Rosenmüller also is in favour of the late date of the Song of Songs, which he ascribes to the age in which he also places Ecclesiastes; but De Wette is of opinion, that the whole range of the figures and allusions, and the character of the manners depicted, prove that this work belongs to the age of Solomon. He accounts for the later features, by supposing several minor poems to have been collected at some late period.

Pareau is also decidedly of opinion that this is a genuine work of Solomon; but he entirely rejects the allegorical sense, and thinks that the design of the illustrious writer in these Songs, was to oppose illicit amours, and to recommend pure and virtuous love.

Dr. Mason Good, who, as the reader is aware, favours the mystical meaning, divides these Songs, after Melesigenio, into twelve idyls, for an account of which I must, as this note has been already, I fear, too long extended, refer the reader to Dr. Good's fascinating volume, and to Mr. Horne's Introduction, where the mystical meaning is also ably defended. It cannot, at the same time, be denied that mystical meanings and moral applications may be carried to such an extreme length, as entirely to destroy the truth and meaning of the Holy Scriptures. A melancholy instance of this is on record in the case of the Alexandrian school, in which the celebrated Origen imbibed his fondness for allegorizing. This passion led him to make, among others, the following paradoxical assertion:—" If, according to this way of understanding them,

we say that the Most High God gave laws to men, I think that the giving of the law will appear worthy of the Divine Majesty; but if we adhere to the letter, and so take the things written in the law as the Jews and men in general understand them, I blush to say and acknowledge that he gave such laws." (Opera, ed. Delarue, Tom. II. p. 226.) See Dr. Pye Smith's Scripture Testimony, Vol. I. p. 46—53, 2d Ed.

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### JOB.

The principal argument in favour of ascribing the authorship or remodelling of the book of Job to Solomon, is founded on the identity of several words and phrases with those found in the Proverbs; but it seems more probable that Solomon borrowed them from the book of Job. Rosenmüller also favours the late date of the book of Job, which he ascribes to the period between Hezekiah and Zedekiah; Michaelis and others look upon Moses as the author, but Eichhorn, with whom Pareau agrees, considers the author of the book of Job to have lived prior to the time of Moses. Both these learned divines and orientalists consider the author to have been some Hebrew, who did not descend to Egypt with his brethren. Archbishop Magee is of the same opinion, but supposes that additions and alterations were made by Moses during his residence in Arabia.

For an eloquent review of the character of each speaker in the book of Job, see Eichhorn's Einleit. § 640, S. 143—148. "All that I can say," observes this elegant writer, "respecting the beauties of this book, is much too weak; they must be felt and enjoyed, not spoken of."\* Eichhorn supports at length the opinion that the book of Job was written before the time of Moses. § 641, 642.

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\* Dr. Turner's note in his Translation of Jahn's Introduction. I have generally adhered in these extracts to this Translation.—  
TR.

SUPPLEMENTARY LIST of *the most useful* WORKS on the  
POETICAL BOOKS of SCRIPTURE.

(See §§ 161, 162.)

Lectures on the Sacred Poetry of the Hebrews: translated from the Latin of the Right Rev. ROBERT LOWTH, D.D. Bishop of London, by G. Gregory. To which are added, the principal Notes of Professor Michaelis, and Notes by the Translator and others. London, 1787. 2 vols. 8vo. 1816. 2d Ed.

This is a beautiful translation of Bishop Lowth's work, so often referred to, entitled,

ROBERTI LOWTH de Sacra Poesi Hebræorum Prælectiones Academicæ. Notas et Epimetra adjecit J. D. Michaelis. Part II. Goett. 1758. 8vo.

THOMAS EDWARDS, Prolegomena in Libros V. T. Poeticos. Cantab. 1762. 8vo.

Sir WILLIAM JONES, Poeseos Asiaticæ Commentariorum Lib. VI. London, 1774. Recudi curavit J. G. Eichhorn. Lips. 1777. 8vo.

J. G. HERDER, Vom Geist der Ebraischen Poesie. Leipsic, 1787. 2 vols. 8vo. See p. 165, Note.

KARL. BENJ. SCHMIT, Auszug aus Rob. Lowth Vorlesungen über die Heilige Dichtkunst der Hebräer mit Herder und Jones grundsätzen verbunden [Extract from Lowth's Lectures on the Sacred Poetry of the Hebrews, combined with the Principles of Herder and Sir William Jones.] Danz. 1793. 8vo.

The Poetical Parts of the Old Testament, newly translated from the Hebrew, with Notes, critical and explanatory. By WILLIAM GREEN, M. A. London, 1781. 8vo. Dutch translation, considerably improved, by EVERARD SCHEIDIUS. Utrecht, 1787. 8vo.

J. C. DOEDERLEIN, *Scholia in Lib. V. T. Poeticos.* Halæ, 1779. 4to. Published also as the third volume of *Grotii Annot. in V. T.* begun by Vogel, and continued by Doederlein.

C. W. JUSTI *National Gesänge der Hebräer neu übersetzt und erläutert* [The National Songs of the Hebrews, newly translated and elucidated]. Marb. 1803. 8vo.

John David Michaelis has furnished some excellent remarks on oriental poetry, in the preface to his *Arabic Grammar and Chrestomathy.* Goett. 1771. 8vo.

J. D. HARTMANN, *Versuch einer Allgemeinen Geschichte der Poesie von den ältesten Zeiten. Ein Beytrag zur Geschichte der Menschlichen Cultur* [Attempt at a General History of the Poetry of the most Ancient Nations; a Contribution to the History of Human Improvement. Leipsic, 1797.

JOAN. WILLMET, *Oratio de Ingenio Hebræorum ad Poesin imprimis composito.* Hard. 1796. 4to.

LEB. FULC. JOH. RAVII *Orationes duæ, Altera de Poeseos Hebraicæ præ Arabum Poesi Præstantia, tam Veritatis, quam Divinæ Majestatis Religionis in Veteri Codice Sacro Traditæ, Argumento. Altera de Poeticæ Facultatis Excellentia et Perfectione Spectata in Tribus Poetarum Principibus, scriptore Jobi, Homero, et Ossiano.\** Lugd. Bat. 1800. 4to.

JOH. FR. SCHLEUSNER, *Diss. Philol. et Parallelismo Sententiarum, egregio subsidio Interpretationis Grammaticæ V. T.* Lips. 1781. 4to.

H. MUNTINGHE's *Inleiding tot de Spreuken van Salomo* [Introduction to the Proverbs]. pp. xxix.—xli.

\* Alias Macphersono.—TRANSLATOR.

## APPENDIX.

## OF FABLES, PARABLES, ALLEGORIES, &amp;c.

§ 183. CONCERNING the shorter kinds of didactic poems, such as fables, allegories, and parables, it will be necessary here only to add a few brief remarks upon the peculiarities of that species of poetry among the Hebrews, as the general rules for its interpretation have been already given, § 73.

1. Of fables, properly so called, but few occur in the Scriptures of the Old Testament. Those in Judges ix. 8, &c., 2 Kings xiv. 9, &c., have the same form with the fables of Æsop, and are to be treated in the same manner by the interpreter. Of a somewhat different description are the fables and allegories of the Prophet Ezekiel; for instance, chap. xix. the prophet combines men and irrational beings, and describes, at one time, a lioness acting as a human mother; at another time represents the lion of Israel as caught in a net by the heathen kings; so that the poem is neither strictly a fable, nor a pure allegory. The twenty-fourth chapter is written in a similar form. It is difficult to imagine that the events there narrated really occurred; they seem to be designed rather as moral fictions, intended for the instruction of the

people, and the denunciation of divine punishments.

2. Some of the most beautiful PARABLES, which Jesus himself seems to have had in contemplation in his own discourses, occur in Isaiah v. 1, &c.; Prov. ix.; and especially 2 Sam. 12, 1, &c.

3. All the poetical books of the Bible abound in ALLEGORIES: these may be divided into small and great. The latter are more circumstantially drawn out and amplified: Psalm lxxx. 9; cxxxiii. 2, 3; cxxxix.; Isaiah x. 14; xiv.; xl. 12; xli. 18, 19. The first kind often depart from the rule generally prescribed for the composition of a correct allegory; viz. not to combine heterogeneous images.

Lowth and Herder have, in their works already cited, pointed out several passages in the Bible of this description, and unfolded their various beauties; but the future expositor should take warning not to digress into the region of æsthetics\* too far beyond the limits prescribed to the interpreter and the religious instructor; and thus pay more regard to the ornamental embellishments and poetical

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\* “Æsthetics, (from the Greek *αισθησις*, perception); the science which treats of the beautiful, and of the various applications of its principles. Baumgarten, a professor in the University at Frankfort-on-the-Oder, first used this name, and intended to designate by it a branch of philosophy, which should establish correct principles of criticism in relation to the beautiful. Since the time of Baumgarten, this word has been used in Germany, France, and Italy, and has lately been employed by some English writers.”—*Encyclopedia Americana*. Philadelphia, 1829.



beauties of such passages, than to the truths which they are intended to convey.

Lowth, Michaelis, Herder, and the other authors already cited, who have published observations on the poetry of the Hebrews, are also to be consulted on these subjects.

## SECTION V.

### *On the Interpretation of the Prophetical Books.*

§ 184. The PROPHEITICAL WRITINGS may be treated of either in respect of their subject-matter, or their external form ; that is, their contents, or their style and composition. In the latter case, they are, for the most part, to be treated of as the works of poets, as shall be hereafter shewn ; but, in regard to their matter, they are, in some respects, to be carefully distinguished from all other compositions, but principally from heathen poems and oracles. Therefore the rule,—the prophets were poets, and are to be interpreted like other poets,—is to be applied in a much more confined and limited sense than has been done by many.

§ 185. The contents of the prophetical books harmonize with the other writings of the Old Testament, in certain respects ; so that no new rules are necessary for their interpretation herein. They possess, however, some properties of a nature peculiar to themselves. They harmonize, for instance, with the works of Moses, and with the Psalms and Proverbs, in this,—that they contain, besides

some historical statements, an identity of faith and morals; but many of the religious and moral truths in some of the prophets, are more pure from anthropomorphisms, more noble and spiritual in their sentiments, than others. As principles and canons have been already given for the interpretation of the historical books, and of the doctrines of faith and morals of the Old Testament, § 128—156, some suitable precepts shall be here added for the interpreter.

§ 186. The peculiar character of the prophets consisted in this;—they announced future events and divine promises and threatenings, to a greater extent than Moses, and all the other sacred writers; and alleged that they did so at the command of God. On this account they were called **PROPHETS**.

§ 187. In a system of hermeneutics for the Old Testament, there is no necessity to investigate the various significations of this name; it will suffice to convey to the reader the notion held by the sacred writers on the subject. The principal passage relating hereto is Deut. xviii. compared with Exod. vii. 1; Numb. xii. 6, &c.; Deut. xiii. 1; which contains the most complete definition of a prophet, viz. one who is appointed by God to make some specific communication to others in his name. Another kind were the *learned* prophets, and school of prophets (1 Sam. x. 5); and a still different description were *false* prophets

(Jer. ii. 21), who only gave out, or falsely imagined, that God had called and inspired them to speak and announce future events.

§ 188. The characteristic and sure criterion of a true prophet consisted herein, that his predictions were verified by fulfilment (Deut. xviii. 20—22). If the events which he foresaw were hidden from all his contemporaries, and if their contingency were such, that he could not possibly have known them before hand with certainty, solely by the exercise of his reason: if he saw and announced several such contingent events before they took place,—he was acknowledged by all who duly attended to this, as a divine prophet, and it was held obligatory to believe him whenever he propounded other truths in God's name, whether he had learned these truths in his youth, or derived them from other prophetic writings, such as those of Moses, or whether they were partly the result of his own discoveries, or made known to him by the special operation and guidance of God.

OBSERVATION.—The following remarks are here added in elucidation of this special case. The prophets spoke in God's name, not merely as poets are in the habit of introducing persons speaking, but as they had, by various means, a lively conviction that God had produced certain conceptions and ideas in their minds in an extraordinary manner. So often as any hidden event was revealed to them, which they could not possibly have discovered by their own reason in the usual way; so often as they foresaw a future event, which came to pass exactly as they had inwardly perceived it; they had fresh evidence that God wrought in them quite differently from what he did in others.

It was not their province, and would have been an unprofitable occupation, to investigate the way and manner in which such ideas, conceptions, *images*, *dreams*, or *visions*, were produced. It was enough that they were fully convinced by experience that God had appointed them to the prophetic office. They thus spoke in his name; they preached the doctrines of Moses and the other prophets; they punished, threatened, and promised *in God's name*, in conformity with their knowledge of the truth, and their adherence to the will of God and his counsels, as already proclaimed by Moses. All were animated by the *same spirit*; all coincided in the grand points of religion. Such a succession of prophets, as existed among the Israelites from Moses to Malachi, was to be found in no other nation. May we not then fairly ask, if all this was not an extraordinary institution of Divine Providence; an institution altogether out of the common order of things? But some additional observations on this subject are here required to meet the demands of the present times.

§ 189. In our days, for instance, doubts have been often openly expressed, whether God had really so inspired and directed the prophets, that they were themselves acquainted with the truths, and especially with the future events which they announced, precisely as they had predicted them? This has been also, in our times, unhesitatingly denied. Were they not, probably, like the heathen philosophers, poets, and oracles, left entirely to themselves;—to their reason, their imagination, their own natural foresight? Should not their writings (under this hypothesis) be regarded and explained as any other human composition; their *prophetic poetry*, as well as what it contains, like any similar work of a heathen poet.

The first point to be settled here, if certain and

fixed principles for the interpretation of the prophets are to be laid down, is the following:—There must be *common principles* agreed upon by both contending parties of theologians and other expositors of Scripture, which neither can object to acknowledge.

§ 190. The first of these principles is the following. The biblical prophets are not only distinguished from, but actually opposed to, all heathen prophets, philosophers, and oracle-speakers: and God has, according to the wisdom of his providence, wrought by his prophets among the Israelites, that which he has not chosen to do among any other people on earth.

The accuracy of this assertion will appear clear from the following reasons:—

1. There is no book of religious instruction known among any nation upon earth, from the time of Moses to Christ, in which polytheism, or even the deification of nature, and idolatry, are not supposed to be true and legitimate objects, or rather, actually taught and encouraged.

2. The prophets alone in their discourses and writings have unanimously opposed this superstition, and the Old Testament is the only book in the world, in which, during that long period, the religion of reason, or the worship of one God, the Creator and Ruler of heaven and earth, is taught, confirmed, and defended against all heathens.



3. Now if the human mind is to be led to higher degrees of perfection, to true virtue and happiness, the true God must extend the knowledge of himself and his rational worship amongst men ; consequently it is HE who has preserved in the way of truth the biblical prophets, by his wise guidance, and confirmed, by their means, the truth, that *he alone is God*.

4. From these incontrovertible positions follows the principle :—the biblical prophets, who assert that they speak under God's guidance, or at his behest, and announce before-hand the actual accomplishment of contingent future events, are not to be considered as heathen soothsayers, nor as enthusiasts and good-natured fanatics, nor even as pious deceivers, but as men acting under the wise guidance of God, who, themselves convinced of the truth, taught that truth to others, and whose veracity was confirmed by Divine Providence, in bringing to pass, in the course of time, what the prophets had previously announced and predicted.

OBSERVATION.—As this is a matter of the last importance, and has considerable influence on the explanation of many of the sayings of Jesus, and many passages in the apostolical writings, but especially on those passages wherein Jesus has expressly affirmed that Moses and the prophets have written of him, and the great work which he came to perform, it will not be deemed useless to add something here relative to this remarkable distinction between the prophets and their writings, and those of all other men,—all books of human origin. But I must premise, that no inquiry is to be here instituted into the subject of revelation and inspiration ; for both these lie without the limits of hermeneutics, and pertain to dogmatic theology. The writer on

hermeneutics must adhere to *generals*. His question is, how the biblical prophets are to be interpreted ?\*

§ 191. The succession of prophets among the Israelites, from Moses to Malachi, was an extraordinary institution of Divine Providence : the only one of its kind, designed for the enlightenment and the religious and moral improvement of mankind ; for the last design of the creation of the earth and of mankind was their enlightenment and perfection, the moral improvement and ennobling of the human race. But this design could not be attained without the knowledge of the one Supreme Being, and the true mode of worshipping him. The prophets preserved and promoted, both by their preaching and writing, this knowledge and worship of God among the Israelites. From the Israelites,

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\* May I be allowed, for the benefit of those for whom this book is specially intended, to observe, that we are bound, by the teaching of Jesus and his apostles, to consider the ancient prophets, whose writings have come down to us, as men who, clothed with divine authority, and directed by God's Spirit, spake and wrote what the highest Wisdom deemed necessary to be known by their contemporaries, and also, of the salvation which the promised Redeemer was to bring ; their writings were thus at once preserved with manifold advantages to the times which followed, and still continue to be of the greatest interest to us. This cannot be contradicted, on rational grounds, by any one who attends to the following passages :—Matt. v. 17 ; Luke xviii. 31 ; xxiv. 27, 44 ; Acts x. 43 ; xxvi. 22 ; xxviii. 23 ; 1 Pet. i. 10—12 ; 2 Pet. i. 19—21. And that our Saviour and his apostles have not accommodated themselves, in this part of their instruction, to the errors of their contemporaries, I have also endeavoured to shew, in my *Essay*, published by the *Hague Society for the Defence of the Christian Religion*, 1789, p. 183—206.—HERINGA.

the light of these truths was spread over all parts of the earth by Jesus and his apostles. Divine Providence, therefore, not only *permitted* (nearly in the same manner as the heathen poets may be said to have been *permitted* to do, when they related their accounts of the gods, or delivered their oracles), but actually *appointed, directed, and finally brought to pass*, as part of the everlasting plan of the government of the world, what the prophets had spoken and written in support of the true religion. God willed that they should so speak and write; they did so under his guidance. God never so wrought among any other people.

§ 192. The great distinction, and the most important to the interpreter, between the prophets of Israel, and the soothsayers and poets (*vates*) of heathen nations, will appear still clearer from what follows:—

1. The heathen poets and oracles had their foundation in error, and the belief in false gods; the discourses and writings of the prophets were based on a rational conviction of the truth of the unity of the Deity.

2. The former spoke and wrote in an imaginary state of inspiration, which they ascribed to the influence of their gods—they were mere enthusiasts; the latter spoke in a holy enthusiasm, which was guided by rational conviction, by zeal for truth and virtue, and the good of their country.

3. The former uttered mere fictions; the latter

the most important truths relating to God and his works,—concerning providence, the just rewards and punishments of the virtuous and the wicked, which God, as the Supreme Judge, was to distribute and execute.

4. The heathen oracles were all impostures; the predictions of the prophets were verified by their fulfilment.

5. The heathen oracles were often a political engine to deceive the people, and to bring about the designs of cunning rulers. There were similar impostors in Israel, but they were held in dishonour as false prophets; the genuine servants of God governed the people by reminding them of their duties, by promises and threatenings founded on the Divine attributes.

6. The former pursued only their own interests, and made a lucrative trade of their fraudulent practices; the latter were free from all love of gain—they were holy patriots, disinterested counsellors of both kings and people.

7. The one spread superstition, idolatry, and the delusions of the heathen oracles, and all the crimes and excesses connected with the festivities of their sacrifices and feasts; the others laboured in opposition to all these abominations, and were the zealous advocates of truth, religion, and virtue, and studied to promote the happiness of their contemporaries, and of posterity.

It is contrary to reason to treat contradictory things by one and the same rule; it is, conse-

quently, contrary to reason to assume that the poetical discourses, the songs and oracles of the Israelitish prophets, are to be interpreted by the same rules as the poets and oracles of the heathens.

§ 193. In order to be able to explain a writing correctly, it is, above all things, necessary to ascertain its scope. In order to discover the scope of the prophetical discourses and writings, we must revert to the origin of oracles.

1. In the most ancient periods of the world, mankind had recourse to oracles, in order to have a look into futurity. An instance of this is Rachel, Gen. xxxiv. In Egypt, one of the most ancient was the celebrated oracle of Jupiter Ammon. Afterwards all nations, even the most enlightened, had similar modes of predicting future events. Fear and hope stimulated men to explore the future, and discover their destinies.

2. This invincible inclination of the human mind also existed among the Israelites; therefore they ran after strange gods, to consult an oracle. 2 Kings i.; Isaiah viii. 19; 1 Sam. xxviii. 7.

In this way it was characteristic of the one true God, that he alone could foresee with certainty future events. Now if the true religion was not to be altogether extirpated; if the belief in one God, and in his special providence in the direction of human allotments was well founded, it was necessary to employ an argument suited to the times. Jehovah specially shewed that he was the God and Ruler of



the world, by foreseeing and predicting the lot of individuals, as well as of whole nations, and producing results which precisely agreed with those predictions. This happened through the wise condescension of God to the weaknesses, the modes of thinking, and the limited conceptions of the people of those times.

Hence it is clear that the main scope of prophecy was to confirm the truth of the unity of God ; that, therefore, the oracles and discourses of the prophets were not only widely distinguished from the heathen oracles, but directly opposed to them by the Deity, consequently that they were his work ; he so guided the prophets, that they attained true knowledge themselves, and communicated it to others, whether this took place *mediately* or *immediately*, by natural or miraculous means.\*

§ 194. From what has been thus far said, it is clear that true oracles were once among the pressing wants of mankind ; there are, therefore, no sufficient grounds for considering the predictions

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\* God predicts future events, not only through a wise accommodation to the modes of thinking of mankind, but also in order to supply their essential wants. Men had need of certain criteria, by which they could distinguish the messengers of the only true God from impostors and idolaters. Predictions, confirmed by the result, were well adapted thereto. Besides, men had need of some divine revelations, regarding the scheme of Providence concerning themselves and their posterity, in order to perceive the equity of the Divine ordinances and commands, and to apply themselves to practise them with faith and obedience.—HERINGA.



of the prophets as a work of the human imagination; much less is it consistent with morality to consider as liars and self-deceivers, or deceivers of the people, honest and pious men, who lived only for their country, and contributed so very much to the discovery of truth; consequently it is agreeable to reason, in interpreting those passages of the prophetic writings which contain predictions of future contingent events, which were confirmed by fulfilment, to treat them as real *prophecies*.

But should any theological sceptics still continue to start doubts, and allege that those prophecies, as well as their fulfilment, are both of them inventions written after the events, there is one prediction, extending through all the prophets, the fulfilment of which admits of no doubt. This is the following:—

Although all the nations of the earth should sink into polytheism, idolatry, and the worshipping of nature; even although many of the Israelites should yield to this superstition; nevertheless all this adoration of false gods shall come to an end, and the knowledge and worship of the one true God shall extend over all the earth.

This one grand prediction commences in the books of Moses, Deut. xxxii. 28—35, 37—43; xxxiii. 26, *et seq.* It was afterwards, in the course of time, continually expressed with greater degrees of clearness and completeness by the succeeding prophets, in the following manner:—

1. Although even the Israelitish people, who

were chosen by God for his special worship, should fall away into polytheism and idolatry, they shall, nevertheless, return to the conviction, that Jehovah alone is God. Deut. xxx. 3—10; xxxii. 39—43; Isaiah ii. 1, &c.; xiv. 1, &c.; xix. *passim*.

2. In consequence of their want of faith, the Israelites were to be visited by God with dreadful judicial punishments, and numerous plagues, during a sorrowful exile. Deut. xxviii. 64.

3. A nation, which spoke quite a different language from that of the Israelites,—a barbarous people,—is to lead them into captivity. Deut. xxviii. 49, 50; Isaiah xxxiii. 19.

4. The Israelites will now, in a great measure, return to their God, will renounce idolatry from henceforth for ever, and become the happy instruments of conveying to all nations the knowledge and worship of God. Proselytes from many nations will henceforth worship God, in conjunction with Israel. Isaiah ii. 2, &c.; Mich. iv. 1, &c.; Hag. ii. 8; Isaiah xix. 23; lx. 3, &c.; xlix. 6; Zeph. ix. 3—20; Ezek. xxxvii. 26, 27, compared with xxxvi. 36.

5. God will employ one of the posterity of David to execute this noble work, in conjunction with other Israelites. Isaiah ix. 5, 6.

6. Now when idolatry is supplanted, and the true worship of God, and religious virtue, are extended through many nations of the earth, the worship of the false gods will be gradually extirpated, and the society of true worshippers of God will become the *dominant party*. Amos ix. 11, 12;

Hab. iii. 14; Isaiah xi. 10; Zeph. ii. 11; Zech. xiv. 9; Mal. i. 11, 12; Dan. vii. 14, 27.

7. Now the Jews, who opposed themselves to the wise ordinances of God, will be punished, and Jerusalem again destroyed. Isaiah lxvi.; Dan. ix. 27, *et seq.*; Mal. iii.

This is *the* prediction (*κατ' ἐξοχην*), the *revelation*, the *promise* of God, which he gave by the prophets to the posterity of Jacob, and to all heathen nations; this is that *kingdom* which he has actually instituted.

But now the question may be asked, Did the prophets thus understand it? Was this *their* meaning? Did they not rather promise and expect a worldly kingdom? *How then are the prophetical writings to be interpreted?*

In order to reply to this important question in hermeneutics, and further to proceed safely along the path into which we have now struck, in our investigation of the sense of the prophetical writings, we must distinguish between the objective truth of the divine promises, and the subjective notions which men had, at various times, entertained of them.

The observation of this distinction, which had been overlooked by most, has brought to light many totally erroneous interpretations of the prophetical writings.

§ 195. God, when about to institute the great work of his moral and religious kingdom among

mankind, was *alone* acquainted with his own eternal plan. The extirpation of polytheism, and the permanent establishment of rational religion, were entirely his work. The God who had predicted this great work, also put it in execution; and he who put it in execution was the same who had predicted it. Therefore in this prediction, by the offspring of David, who was to be the desire of all nations (Isaiah ix. and xi. 1—10), is to be understood that Person, who was to extend the true worship of God among heathen nations, the King of the everlasting kingdom, whom the divinely directed seers had pointed out, without *personally* knowing him. Isaiah ix. 5, 6; Dan. vii. 13, 14.

Their views of these far-distant happy times were yet but dim, although they anxiously longed to obtain a visible enjoyment of them, but in vain (Luke x. 24). The Almighty alone knew the objective truth in its entire compass, and caused it to be foretold at various periods, to such extent as the weakness of mankind permitted, and their necessities required.

This much is here evident; God had announced, by his prophets, a promise of better times for Israel, and the entire human race, to be effected by the knowledge of himself; he has prepared these times by the prophets, and accomplished them by Jesus. That is the *objective*, the only real sense, of the promises described in the prophetic books concerning the everlasting, universal, kingdom of God on earth.

§ 196. The predictions of the prophets were, in regard to the times of fulfilment, of various kinds.

1. Some were express annunciations of single contingent events, which were to take place either instantly, or in some short time. The actual fulfilment of these was an evidence that he who foretold them was a true prophet. The prophets were themselves fully acquainted with the meaning of such predictions; their subjective knowledge agreed with the objective truth. 1 Kings xiii. 3; 2 Sam. xii. 14.

2. Some were to be fulfilled after many years or ages, and at most were evidences of the truth to those who lived in the remote times of their fulfilment. This fulfilment was,

- (1.) For a season wrapped up in secrecy, while in a state of preparation;
- (2.) It was then revealed to the world;
- (3.) It subsequently increased as it proceeded.

Of this last kind is the grand prophecy already noticed, concerning the universal and everlasting kingdom of God.

OBSERVATION.—This grand design of the divine promise was known to Jesus, by means of the same divine Providence which accomplished the promise. From faith in this promise sprung his firm resolution to carry into effect God's plan, as fully as it was made known to him; therefore all his sayings are truth. There was no dissimulation, no deception, but a wise fulfilment of the work of God, according to his everlasting purpose, with which, however, the learned Jews and heathens were not acquainted. Rom. xvi. 25, and 1 Cor. ii. 7—14; Eph. i. 9—11.\* [Mark xiii. 32.]

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\* For further information on this subject, I beg to refer the reader



§ 197. From this *objective* sense of the Divine promises concerning the everlasting kingdom of God and its Founder are, however, to be distinguished the subjective conceptions which were entertained thereof by men for many ages. We have not the means of describing every particular notion held by various individuals in this respect; but thus much may be generally stated concerning the many different conceptions held by the prophets and other Jews.

I. All those who understood and believed the Divine promise, entertained the pleasing expectation of better times for the worshippers of the only true God. They were so far acquainted with the truth of this universal kingdom of God on earth.

II. But there were many things required for the institution and extension of this kingdom, of which they knew nothing; and concerning many others they formed erroneous conceptions, some of the prophets themselves not excepted.\*

1. They did not know,

(1.) The *time* in which that kingdom and its glory were to appear;

(2.) The *means* which Divine Providence was to use for that end;

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to my work 'On Divine Revelations,' [written in German, by George Frederic Seiler]. Erlangen, 1797. 2 vols. 8vo.—SEILER. [Dutch translation, Utrecht. Do. H.]

\* I should not wish to be held accountable for the *proof* of all these positions respecting the prophets. Ignorance ought to be carefully distinguished from error.—HERINGA.



- (3.) The *persons* who were to be chiefly employed in this work ;
- (4.) The peculiar *privileges* which the subjects of the kingdom of God were to enjoy beyond other men ;
- (5.) Nor the great value of the benefits and of the felicity which they were to enjoy.

2. Among their imperfect, and even erroneous conceptions, concerning the kingdom of God, the following may be reckoned :—

- (1.) They generally expected it to arrive at a much earlier period than that at which it actually did ;
- (2.) They fancied that God would subdue the heathens by miraculous punishments, as he had formerly done by Moses and Joshua ;
- (3.) They believed that they should continue to live for ever on earth in this kingdom ;
- (4.) They expected a new state of *paradise* on earth, and an abundance of the pleasures of sense ;
- (5.) They had no conception of supersensuous or heavenly happiness, and, therefore, as being persons whose notions were entirely sensuous, they could not conceive of a kingdom of God otherwise than as possessing a visible king, ruling on earth in splendid majesty.

§ 198. All this will serve as a clue to guide the interpreter of the prophets in discovering the true

sense. When, therefore, he has before him passages in which mention is made of the last times, and of the happiness then in store for the true worshippers of God, he should carefully distinguish,

1. The objective sense, which the Deity alone knew in its whole compass, and permitted to be announced :

2. The subjective conceptions of the prophets and other Israelites concerning these objects, which were imperfect, incomplete, and partly defective and erroneous. But just as little as our hopes of immortality are shaken and rendered uncertain by the erroneous notions held by most Christians concerning the nature of heaven, so little was the faith of the Israelites shaken, or their hopes in regard to the future kingdom of God rendered uncertain thereby. The design of the Divine promises was attained, the hearts of the genuine Israelites were directed to God, preserved from falling away into idolatry, and excited to love and obedience.

§ 199. In unfolding the subjective conceptions entertained by Abraham and his posterity respecting the Divine promises, the following *periods* should in addition be observed :—

1. The first dawn of hope gleamed with the promise which Abraham had received from God. His spirit had a glimpse of better times, in which the God whom he honoured was to extend true happiness, by means of his posterity, among all nations. Gen. xviii. 22 ; John viii. 56 ; Acts iii. 25.

2. God generated similar expectations among the Israelites by means of the promises which he had given of joyful days which were to arrive among them. Deut. vii. 6, 14; xxx. 6. We find at an early period, in the books of Moses, traces of a *sacerdotal kingdom*, all the citizens of which were to be worshippers of God. Exod. xix. 6.

3. This idea remained buried as it were in the earth, and still closed up in the bud, until it became visible in David, and was vividly presented before the eyes of the Israelites in the kingdom of David.

4. From this time forward the march of this idea of the kingdom of God was continually progressing, and it was represented,

(1.) As an everlasting or eternal kingdom.

Isaiah ix. 6, 7; Dan. vii. 14, &c.;

(2.) As a kingdom which was to extend itself over all heathen nations. Isaiah xi. 1—10;

(3.) As a kingdom of truth, religion, and virtue.

(4.) Finally, when all nations had attained to the knowledge of God, the citizens of this kingdom were to reign over the earth. Dan. vii. 27.

§ 200. The important rule, hitherto generally overlooked, for the explanation of the prophets, may now be thus defined:—God has, in his predictions of that universal kingdom which he was about to institute, promised his worshippers neither purely spiritual nor mere corporeal goods, but

privileges and advantages of both kinds. He who would separate these two, does not wholly comprehend the objective signification of these oracles; for both are inseparably connected. When the kingdom of God is extended over all regions of the globe, then will his worshippers inherit the land; the government will be theirs. This visible glory of the worshippers of God has already happened in part; it will shine in perfect splendour, when the vast majority of the heathens shall become real worshippers of God.

§ 201. These observations will enable us to solve an objection which some learned men have raised in our times against the truth and divine inspiration of the prophets.

I. What advantage, it is asked, could the Israelites, in the times of the prophets, have derived from predictions of such distant objects and events as those recorded in the New Testament?

*Answer.*—*First*; they served to maintain trust in God; to promote obedience to him; and to produce comfort and happiness by the hope of better times.

*Secondly*; it is an error to suppose that the prediction of future events was to be profitable only to the contemporaries of the prophets. For the oracles which referred to remote times were given with the view of one day making the doubters among the Jews ashamed, of bringing back to the truth those who had erred, and of confirming

rational thinkers in their belief in God and his word, when they saw the promises of God really fulfilled.

That this was the design of God is evident from the incontrovertible fact, that it was mainly by the fulfilment of the divine promises that the first followers of Jesus were convinced of his divine mission. John i. Luke xxiv.

II. But if the oracles which referred to such distant times were so very obscure, what advantage did the Jews derive from prophecies which they did not understand?

*Answer 1.*—They understood enough of them; for the promise was clear—God will redeem his people; his religion will triumph and universally prevail.

2. — They were not capable of comprehending spiritual objects; but they might, notwithstanding, be confirmed in their faith and obedience by the external advantages which the true worshippers and people of God were to possess, in connection with their spiritual goods.

III. But we do not find among the ancient Israelites the fruits arising from the prophecies which related to the objects of the New Testament. They were rendered thereby neither more enlightened, more virtuous, nor more happy.

*Answer 1.*—Let a nation be pointed out in the ancient world which had greater evidences of enlightenment in matters of religion and morals, than the Israelites possessed in their sacred writings.



The number of amended persons could not indeed have been large, by reason of the spread of idolatry among them at the time of the prophets, with whose writings also but few of them were acquainted. The number of virtuous persons was, in those times, comparatively small throughout the world. Long after this period Athens could boast but of one Socrates. Nor are all the examples of piety and virtue among the Israelites recorded. During the Exile, many thousands of the Israelites were, by the fulfilment of prophecy, brought to a better knowledge, and were prepared by their sufferings for the practice of piety and virtue.

2.—The Israelites did not receive the prophecies, in order to obtain thereby a superfluity of temporal felicity; but many thousands among them were rendered really happy by the exercise of trust in their God, and obedience to his commands; and especially by the hope of better times to come.

§ 202. From the principles hitherto advanced, the question may now be answered—Do the prophetic writings of the Old Testament contain any reference to the *Person of Jesus* and his history, and to the kingdom founded by him?

It cannot be denied that this glorious kingdom of truth and virtue was prepared by a long succession of great and important events, extending through many centuries, such as no mortal,—none but the Deity himself,—could have so disposed. Equally undeniable is it, that the promise is often repeated



in the Prophets, that the worship of the gods should be destroyed by Jehovah, and his kingdom be extended among all nations. Now the *real objective sense* of this promise is that which God himself attached to the words; and the promises are fulfilled in that sense in which Divine Providence caused them to be announced by his true prophets. Hence it follows, that, objectively considered, these promises must have really referred to Jesus, the founder of this divine kingdom.

§ 203. But it is altogether another question, whether the prophets, in their description of the future glorious kingdom of God, had in their thoughts Jesus of Nazareth, the son of Mary. That they had *not*, is manifest from the nature of the two kinds of oracles which occur in the writings of the prophets.

1. When a prophet announced a near or immediate event, he spoke definitely; he pointed out the *person* or the individual circumstance in respect to whom or which such event was about to happen.

2. When, on the other hand, he predicted a remote object, and a joyful or mournful event which was to be expected after the lapse of many years or centuries, he could not distinguish the individual person, nor separate the minute parts of events from each other, but was obliged to abide in generals.

OBSERVATION.—It has been long since observed, by one of our most esteemed and learned theologians, that the prophets saw,

as it were, in perspective, the objects of the New Testament.\* When a remote object is viewed from a high mountain, it is seen, no doubt, but not so as to be distinctly perceived.

§ 204. The common rule of interpretation, viz. that the predictions of the prophets are to be understood of the times near at hand, and should not be applied to remote objects, is only to be employed against those interpreters who look for, and imagine that they find, in the prophets Isaiah, Daniel, Ezekiel, &c., the history of the nations from Augustus to our own times, nay, to the very last days of the existence of the human race on earth.

OBSERVATION.—This error was committed, not only by nearly all the old interpreters of the prophets, but is still common among modern English divines. Even John Smith seems not to disapprove of this mode of treating the prophetic writings, and exhibits palpable evidences of an erroneous system of interpreting the prophets in his work, entitled,

[A Summary View and Explanation of the Writings of the Prophets. By John Smith, D.D. Edinburgh and London, 1787. 12mo.] *Kurze und erklärende Uebersicht der prophetischen Schriften des alten Bundes.* Translated from the English. Leipsic and Bielau, 1797.

§ 205. The descriptions of separate prophetic books are to be sought for in the Introductions†

\* J. C. VELTHUSEN, *Programma de Optica Rerum Futurarum Descriptione ad Illust. loc. Isaiah lxiii. 1—6.* Kilon. 1776.

† Such as those of Eichhorn, Jahn, and De Wette. The two former have been already mentioned; the latter is entitled, *Lehrbuch der Historisch Kritisches Einleitung.* 2 vols. Svo.—Tr.

to the Old Testament; but these books must be divided into two classes, in order to facilitate their interpretation, viz. those written before, and those written after, the Exile, as the character and contents of the latter differ materially from those of the former writings.

1. The first period of those writings is that between Moses and the Exile. The prophets who lived in this period, laboured to oppose idolatry; and continually exercised this grand theme of their discourses and denunciations in new methods and under various images and conceptions. They announced on these occasions the approach of divine justice in the devastation of the land and the carrying off of its inhabitants; but they, at the same time, opened a vista into a distant state of future felicity,—the return of the better part of the Israelites to the true God; the return of many of themselves out of all tribes to Judea, and their reunion as a people. They already saw many heathens also, proceeding with the Jews towards Jerusalem, for the observance of the same worship; they saw a divine kingdom, whose borders were to be continually enlarging.

2. The other period is that from the Exile to Malachi. The prophets, who lived at that time, sustained the hopes of Israel; but they, at the same time, directed their exhortations to the promotion of the true worship of God, and denounced punishments against hypocritical offerings, against indolence in doing good, against unrighteousness, and

many other sins, as being the cause of preventing God from fulfilling, in their complete extent, his promises to the citizens of the newly-restored Jerusalem. Some of the prophets already saw a time of severe judicial punishments to be inflicted by God on the refractory Israelites. Isaiah lxvi. ; Mal. iii. and iv.

From this summary of the contents of the prophetical writings there arises a certain analogy of prophetical doctrine, which is to be reckoned among the most important aids to their interpretation ; and to which the following observations may be found to apply :—

1. The basis of this entire system was laid by Moses. Deut. xxvii—xxxiii.

2. His writings were studied in the schools of the prophets, which were instituted by Samuel, where the system of the Oracles was taught, viz. “ Israel will be faithless towards God, and will be punished by him, but will again turn to Jehovah ; they shall become virtuous and happy, and many of the Gentiles with them.”

3. From David’s time the family was fixed from which was to issue the future Prince of Israel which was now to be made happy. In other respects the main contents of the prophecies remained the same. It was only by the true knowledge and worship of God that Israel, and many heathens with Israel, were rendered fit and worthy to be made happy in the kingdom of the heavenly King.

§ 206. There is one special subject of inquiry which cannot be here altogether passed over in silence. Whether, namely, in the prophetical writings, or rather in the books of the Old Testament in general, any thing occurs respecting the *sufferings and death* of Him who was to be the King of the everlasting kingdom of God on earth? The interpretation of many passages in Scripture depends on whether this question be answered in the negative or affirmative.

The following principles will here serve to guide the cautious interpreter :—

1. Divine Providence has announced by the prophets certain great *sufferings*, which were to be endured by those by whom the glorious kingdom of God was to be founded and extended. The sufferings were to be endured *first*, and then the kingdom of God was to follow in its glory. Isaiah xlix. 7, 8, 14—26; li. and lii.

2. Now, as according to the views of the prophets, the king of this kingdom cannot be separated from his subjects, so is he, together with all his people, set forth and comprehended under the name of Israel, as the servant consecrated to the only God, and appointed to execute his great design. What is said in a general way of this servant of God, *Israel*, applies to the *prince* as well as his subjects. Isaiah lii. 13—15; liii.\*

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\* See, on the Prophecies relating to the Messiah generally, and particularly for the proofs that the 53d chapter of Isaiah can only apply to the person of Jesus, the two following works :—



3. The reason that so many sufferings were to be endured by the genuine worshippers of God, was the circumstance of their having to combat with the heathen world. As Israel could not formerly arrive at the possession of the promised land without great trials, dangers, and sufferings, so neither can it attain to the government of the nations under the everlasting King, without undergoing similar dangers and sufferings. The true worshippers of God were to be hated and persecuted even by their brethren. Isaiah lxvi. 5. From this analogy there most probably arose an obscure idea of the sufferings which were to be undergone by those who were to attain the eternal and universal government in the kingdom of God. Isaiah lviii. 1—9. The prophet also saw the great descendant of David as one *pierced*, one against whom the *sword* was drawn, and over whom the whole house of David was to mourn. Zach. xii. 10—14; xiii. 7, &c.

4. But, if the suffering king is to rule for ever, he must first be delivered from the peril of death. Isaiah liii. 10—12.

The nature of the sufferings which the King of the divine kingdom was destined by God to endure,

Appendix Hermeneuticæ, seu Exercitationes Exegeticæ. Auctore JOHANNE JAHN. Fasciculi II. Vaticinia de Messiâ. Viennæ, 1813—15. 8vo.

Sermons, &c.; to which are annexed Two Dissertations. By the Rev. SAMUEL LEE, B. D. London, 1830. 8vo. pp. 125—173.—TRANSLATOR.



was wrapped in a veil of sacred and obscure mysteriousness.

§ 207. As the ancient Israelites were to be comforted and confirmed in faith by the hopes of happiness in the kingdom of God, it was inconsistent with God's plan to place clearly and constantly before their eyes the idea of a suffering king. There are consequently, in all probability, but very few passages of the Old Testament in which allusion is made to his sufferings.

What the extent was of the knowledge possessed by the prophets themselves on this subject, and what their (subjective) notions were, cannot be determined from a consideration of single passages.

OBSERVATION.—The analogy which has been ordained by God between the Old and New Testament, throws much light on this subject. From the events in the life of David, Jesus anticipated the destinies of his own, which were to be in some measure similar; and, therefore, applied many of the Psalms of David to himself, as in him they were fulfilled in the fullest sense. More will be said on this subject in the rules for interpreting those passages of the Old Testament which are cited in the New.

I shall add a few words here on the prophetical Psalms.

§ 208. As the truths which were to be believed in the Israelitish religion are expressed in many of the Psalms, so may we fairly conjecture that the promise of an everlasting kingdom is interwoven into those religious songs. David himself had received the promise by a prophet, 2 Sam. vii. 16, &c. On this he founded the hope that

his kingdom should endure. This hope gave rise to those psalms in which the sacred songsters proclaimed that Jehovah would one day be honoured by all people, and that idolatry would be destroyed; for instance, Psalms xcvi. xcix. c., as well as those concerning the everlasting kingdom, lxxii. lxxxix. cx.

It is a gross error to give out passages of this nature for a mere (or rather, indeed, a ridiculous) piece of adulation on the part of some courtier or other flatterer. The prophets were assured that the only true God would overthrow all false gods; and, finally, be honoured by all nations. In this sense and spirit were written the following, and many other passages of the Psalms: Psalm cx. ii. lxxii. lxxviii. lxxxix. cii. 23. cxliv.

OBSERVATION.—Jesus and the apostles were convinced that this extension of the kingdom of God on earth was often spoken of in the Psalms. Jesus could therefore say with truth, that he had pointed out those passages of Scripture in the books of Moses, the Psalms, and the Prophets, which related to himself; that is, to his kingdom. Luke xxiv. 44.

§ 209. It has been hitherto shewn how the contents, or subject-matter of the prophets should be treated. Now, as to what regards their style and the external form of their language and composition, they are to be treated, throughout, generally as the writings of other poets; for they contain many odes and hymns, many tender songs and elegies; even their harangues or declamations are a species of poetical prose.

Those historical passages, which occur in the prophetic books, are scarcely if at all to be distinguished from any other history, and are therefore to be interpreted as historical compositions, according to the rules already given.

§ 210. The proper prophetico-poetical passages possess almost every characteristic of other poetry; only the interpreter should well observe, that,

1. The sacred seers did not write like the heathen poets, merely with the view of amusing their readers, but because they laboured with a holy enthusiasm for truth and virtue; and were, on this very account, raised above the common state of mind of other men, by genuine inspiration. In such a state did they write down, or more commonly dictate, their oracles. Thence the high-coloured images, the bold expressions, the frequent allegories, in which they depict their sentiments in lofty strains. If, then, we would discover the true sense of their writings, we should be careful not to adhere to their words alone, but should express in our explanations the things also and the substance, which can only be gathered by a comparison with other passages.

2. Those passages of the prophets which are rich in imagery, are often made up of a multiplicity of emblems which do not much accord with the taste of our times. In their case the rules given above should be attended to, viz. that the ancient oriental poetry and poetical discourses are not to

be judged according to our taste and the rules of the modern art of poetry, but by a comparison with the poetry of the East.

3. As the souls of the prophets were filled with great ideas, which they wished to communicate as *messengers of God*, they were accustomed to express them in a variety of ways. They spoke them, for instance, two or three times successively; at one time in proper words, at another in similitudes and other instructive figures; it is, therefore, requisite in the interpretation of passages of this sort to guard against the practice of multiplying single objects, and introducing fictitious propositions into the text.

4. The prophets sometimes record, as real occurrences, the visions which they beheld when in a state of ecstasy, or the actions which they employed in their character of sacred poets for the instruction of the people, in order to depict thereby a present or future object. These may be denominated *prophetical narrations*, in like manner as similar compositions in profane poetry are called moral narrations; *e. g.* Hosea i. ii.; Ezekiel i.

5. The holy seer beholds in his prophetic raptures future events as actually present; he sees them, as they present themselves to his mind in quick succession, as already past, nearly as we see objects in a clear and vivid dream. He, therefore, describes even the remotest objects as present or as past.

6. As, in dreams, the mind passes swiftly from

one object to another, with a rapid and unconnected succession of ideas, so it was with the prophets. Hence their discourses abound with so many sudden and abrupt transitions from image to image, from one extreme to another, from one idea to its opposite, from the depths of sorrow to the heights of joy. From this arises the rule: In prophetic writings of this kind, we are not to expect the same regular connection of ideas as we should in a prose composition; nor to take for granted that the same person or thing which was the subject of the previous part of the discourse, is also that of the subsequent.

7. It is, especially, a common practice with the prophets, while in the act of depicting a mournful and afflicting condition, suddenly to turn the attention of their hearers to the *last times*. This anxiously-longed-for period was to them nearly equivalent to what a state of future felicity and the joys of heaven are to the Christian. The condition on which they expected their recompense was, — the truly pious shall then for the first time be really happy, and the sinners miserable. Dan. viii. xii.; Isa. lxv. lxvi.; Mal. iii. iv.

From the prospect of these last times, the prophets generally return at once to excite their fellow-citizens to amendment, or to terrify them by the fear of impending punishment. It was, therefore, an error committed by interpreters, when they imagined that the passages immediately preceding, and which treated of the last days, were to be applied to



circumstances which existed in the lifetime of the prophet. From failing to notice this error, many of the descriptions of the future universal kingdom of God have been applied to the times of the prophets, and to the reigning sovereigns. Isaiah ix.

8. There exists in the prophetic writings an *analogy of imagery*, which those who would facilitate their interpretation, can learn only from frequent reading and constant exercise in those books. Glass has, in the second book of his *Philologia Sacra*, Dathe's edition, furnished a large collection of such images, (see especially, p. 921.) Dr. John Smith has done the same in his *View of the Prophets* already referred to, (p. 278 *supra*.) But, exclusive of this, it is worthy of observation, that each of the prophets is generally distinguished by his own peculiar *scheme*. This observation applies especially to the prophets who wrote after the captivity. The interpreter should study to make himself master of this symbolical language of the prophets, by oft-repeated reading and mutual comparison of the same prophetical books.

§ 211. In addition to the style, the future interpreter should attend to the following observations in regard to the form or external condition of the prophetical books:—

1. That we are not in possession of all the prophetical writings, and that many passages which have descended to our times, may have a reference to others which are no longer extant.



2. That but few prophetical works in the larger books form one connected whole, but consist for the most part of fragments only ;

3. That they were not collected by the ancient prophets themselves, but by Ezra and others ;

4. That they are not all arranged with accuracy, nor even according to the order of time ; such, for instance, as many parts of Jeremiah, and some of Isaiah ;

5. That some portions of the larger collections, such as Isaiah, Daniel, and Zachariah, do not appear to have formed any part of the original writings of those prophets.

But, how correct soever those principles,—which have been laid down by Eichhorn, Justi, and other learned men,—future interpreters should beware of the danger of abusing the so called *higher criticism*, so as to bring the authenticity of the prophetical writings into suspicion without any sufficient grounds, and thereby introduce a system of *hermeneutical scepticism* more fatal than ignorance itself ; for, to be ignorant of many things relating to the prophets, can do no possible harm ; but to raise immature and subtle doubts, which, though bearing a show of learning, are only calculated to shake the entire authority of the prophetical writings, is a most dangerous undertaking indeed, and may even lead to the introduction of a similar scepticism into the interpretation of the New Testament, and to a distorted view of the sayings of Jesus and his apostles.

[OBSERVATION.—See in opposition to this rash and imprudent custom, a Treatise by MAURITZ JOHN HENRICH BECKHAUS, entitled: Oordeelkundige Verdediging van de echtheid en ongeschondheid der Profeetische schriften des ouden Testaments. [Critical Defence of the genuineness and inviolability of the Prophetical Writings of the Old Testament,] published in the Latin and Dutch languages, in the Transactions of the Society for the Defence of the Christian Religion against its Modern Opponents, 1795.]—HERINGA.

§ 212. As the opinions of theologians, and other investigators of Scripture, respecting the prophets and their interpretation, are various, discrepant, and contradictory, interpreters should be put upon their guard against mistakes of various kinds.

And, *first*, they should guard against an imprudent zeal for antiquated prejudices, and particularly against the position, that every thing which the prophets have said and written was verbally dictated to them by the immediate inspiration of God. Such extravagant assertions can serve no other purpose than that of furnishing the opponents of truth with a handle for ridicule. It is enough to shew that the fulfilment of the prophetic oracles, if rightly interpreted, is obvious to all who diligently read the Scriptures, and are acquainted with the history of mankind.

*Secondly*, they should beware of the levity of those, who, without any sufficient grounds, regard the writings of the prophets as an unmeaning rhapsody, or a confused collection of fragments of

the writings of ancient Hebrew poets and politico-religious demagogues.

*Thirdly*, they should bear in mind, that, in order to produce a conviction of the fulfilment of prophecy, it is not necessary to point out a very great number of such fulfilled predictions in each several prophet; it is enough if there be found in the prophetic writings generally, a constant and harmonious plan of prophetic instruction, a *systematic* chain of predictions, an analogy of divine annunciations, a whole succession of oracles, whose truth has been confirmed by fulfilment.

These, and the preceding principles, should guide the beginner in reading and making use of the works which have been written both on the character of the prophetic writings generally, and also on the book of each separate prophet.

The older works relating to the explanation of the prophets are here designedly passed over, as being now useless, and not at all suited to our times, particularly in the case of beginners. They will be found in Noesselt's *Anweisung zur Kenntniss der best. allgem. Bücher*, § 136.

#### I. BOOKS WHICH TREAT OF THE CHARACTER OF THE PROPHETICAL WRITINGS GENERALLY.

MAURICE JOHN HEINR. BECKHAUS, über die Integrität der prophetischen Schriften des alten Bundes [On the integrity of the prophetic writings of the Old Testament.] [This is the German edition of the prize essay of the Hague Society, mentioned § 211.—H.]

CHRIST. AUG. CRUSII Hypomnemata ad Theologiam Propheti-  
cam. Part. I.—III. Lips. 1764–79. 8vo.

JOHN SMITH, [D.D.] [A Summary View and Explanation of  
the Writings of the Prophets. Edinburgh and London,  
1787. 12mo. German version, Lips. 1797.] [This  
work was originally written in the Scotch dialect of the  
Gaelic language, and subsequently translated by the learned  
author. Mr. Hartwell Horne describes it as “a judicious  
abstract of all that is valuable in the writings of Bishop  
Lowth, Archbishop Newcome, Bishop Newton, and Drs.  
Kennicott and Blayney.”]—TR.

C. F. STÄUDLIN, Beytrage zur Erläuterung der biblischen  
Propheten, und zur Geschichte ihrer auslegung [Contribu-  
tions for elucidating the biblical prophets and the history  
of their interpretation. Tübingen, 1758]. [New Contribu-  
tions, &c. by the same author. Gottingen, 1751. 8vo.]

EICHHORN's Introduction to the Old Testament. Vol. III.

G. F. SEILER, Über die Weissagungen und ihre erfüllung  
[On the Prophecies and their fulfilment]. Erlangen, 1795.  
8vo.

The hypotheses of Eckermann in his work *De Vaticiniis*, lib. ii.  
Hamburgh, 1785, as well as in his ‘Theologischen Beytra-  
gen,’ [Theological Contributions] should only be read by  
future interpreters after they are prepared to study the  
prophets with the aid of fixed principles, and to form a  
judgment on those hypotheses. It will be more useful to  
them to read, Hezel's *Ehre des Christenthums in den  
Propheten* [The Glory of Christianity displayed in the  
Prophets] and the conclusion of the treatise entitled *Mes-  
sianische Weissagungen* [Messianic predictions] in his  
‘*Schriftforscher*.’

## II. BOOKS CONTAINING TRANSLATIONS AND EXPLANATIONS OF THE PROPHETS COLLECTIVELY.

HUG. GROTH Annot. in V. T., post mortem Vogelii continuavit  
Jo. Chr. Doederlein, Tom. II. Halæ, 1776.

JOH. DAV. MICHAELIS, [German] Translation of the Bible, often before referred to. Vol. VIII.—XII.

JOH. AUG. DATHII Prophetæ majores, ed alt. 1785; minores, edit. tert. 1790.

G. BAUER, Scholia in V. T. Vol VII.—X.

W. F. HEZEL, Die Bibel A. und N. T. mit vollständig erklärende Anmerkungen, V. and following vols. [The Bible, containing the Old and New Testament, with copious explanatory notes.]

[(C. G. STRUENSEE), Übersetzung der Weissagungen [Translation of the Prophets] Jesaiä, Jerem., Hos., Joel, Amos, Obadja, Mich., Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi, published partly under the signature of N. D. E. partly that of C. G. Str. 1769–82. See Noesselt, § 112, H.]

[HENRICI ARENTII HAMAKER, Commentatio in Libellum de vita et morte Prophetarum, qui Græce circumfertur: sive Disputatio Historico-Chorographica de Locis, ubi Prophetæ Hebræorum nati et sepulti esse dicuntur. Amstelodami, 1833. 4to.

Les Prophètes, nouvellement traduits sur l'Hébreu, avec des Explications et Notes Critiques. [Par le Président AGIER]. Par. 1820–22. 10 vols. 8vo.

A New Translation of the Hebrew Prophets, arranged in chronological order. By GEORGE R. NOYES. Boston, 1833. 8vo.

“Mr. Noyes has here followed the same judicious plan which he adopted in his new translation of the Psalms.” Mr. Horne’s Bib. App. p. 226.”—Tr.

The larger compilations of the Prophets, such as the ‘Engelsche Bibelwerk,’ or the Holy Scriptnres of the Old and New Testament, with copious explanations, translated from the English, by AUGUSTIN DIETELMEYER, as well as the *Critici Anglicani*, and such works, contain many singularly good observations, as well as many of an opposite character. The commentaries of Bauer, Doederlein, and Hezel, are founded on better principles.

III. THE MOST USEFUL WORKS ON ONE OR MORE SEPARATE  
PROPHETICAL BOOKS.

ISAIAH.

CAMPEGII VITRINGÆ Commentarius in librum prophetiarum  
Jesaiaë. Leov. 1714–20. 2 vols. folio.

JOH. CHRIST. DOEDERLEIN, Esaias, ex recensione textus  
hebræi ad fidem codd. MSS. et version. antiquar. Latine  
vertit, notisque subjecit. 3d Ed. Norimberg, 1789. 8vo.

ROBERT LOWTH, D.D. Bishop of London, Isaiah. New trans-  
lation, with a preliminary Dissertation, and Notes, critical,  
philological, and explanatory. London, 1778. 2 vols. 8vo.  
Translated into German, with additions and Notes. By JOH.  
BENJ. KOPPE. Leipsic, 1779–81. 4 vols. 8vo.

G. F. SEILER, Jesaias aus dem Hebraischen übersetzt und mit  
Anmerkungen erläutert. Erlang. 1783. 8vo. [Isaiah, trans-  
lated from the Hebrew, with Notes].

J. D. CUBE, Jesaias metrisch übersetzt, mit Anmerkungen  
[Isaiah, metrically translated, with Notes]. Berlin, 1785–6.  
2 vols. 8vo.

CHR. GOTTH. HENSLE, Jesaias neu übersetzt mit Anmerkun-  
gen [New translation, with Notes]. Hamb. 1788. 8vo.

GERH. KRAEGELIUS, Jesaias erster Theil neu übersetzt und  
kritisch bearbeitet [Translation of Isaiah, Part I. with Notes  
and critical observations]. Bremen, 1790. 8vo.

[H. E. G. PAULUS, Philologischer Clavis über Jesaias. Jenæ,  
1793. 8vo. Compared with his Memorabilien, Part III.  
p. 175—192, and Part V. p. 81. sqq. H].

(Eichhorn has given a valuable and copious account of all the  
works lately published on separate chapters of Isaiah, and the  
best explanations derived from the dialects and other philo-  
logical aids. Library of Biblical Literature, Book VIII.  
p. 1074.)



[The Book of the Prophet Isaiah, in Hebrew and English. The Hebrew text metrically arranged; the translation altered from that of Bishop Lowth. By the Rt. Rev. JOSEPH STOCK, Bishop of Killala. 1804. 4to.

The Book of the Prophet Isaiah, translated from the Hebrew of Vander Hooght. By the Rev. JOHN JONES, M.A. Oxford and London, 1830. 12mo.

The Book of the Prophet Isaiah, translated from the Hebrew, with critical and practical remarks; to which is prefixed, a preliminary Dissertation on the nature and use of Prophecy. By the Rev. ALFRED JENOUR. London, 1831. 2 vols. 8vo.

For a character of both these valuable works, see the Congregational Magazine, Vol. XIV., and the Eclectic Review for Nov. 1831, referred to by Mr. Horne, Vol. II. p. 268, Appendix.

ROSENMULLER'S Scholia, Part III. 3 vols. 8vo.]—TR.

### JEREMIAH.

HERM. VENEMÆ Commentarius ad librum prophetiarum Jeremiæ. Leov. 2 vols. 4to.

J.D.MICHAELIS, Observationes philologicæ et criticæ in Jeremiæ vaticinia et threnos, edidit, &c. Joh. Friedr. Schleusner. Gott. 1793.

CHRIST. FRIED. SCHNURRERI Dissertationes IV. quæ continent observationes in vaticinia Jeremiæ. Tubing. 1793-97. 4 vols.; also published in his *Opuscula*.

ANT. FR. WILH. LEISTE Observationum ad vaticinia Jeremiæ Spec. primum. Goett. 1794. 8vo.

JOH. GOTTFR. BÖRMEL, Jeremias Klaggesange übersetzt mit Anmerkungen. Mit einer Vorrede von Herder [Translation of Lamentations, with Notes, with a preface by Herder]. Weimar, 1781. 8vo.

GEORG. ADAM HORRER, Neue bearbeitung der Klaggesange [Lamentations]. Halle, 1784. 8vo.

- JOEL LÖWE und AARON WOLFSOHN, *Jeremias Klaggesänge*, übersetzt, mit Anmerkungen. Berl. 1790. 8vo. [Do.]
- JO. HENR. PAREAU, *Threni Jeremiæ philologice et critice illustrati*. Lugd. Bat. 1790. 8vo.
- JO. OTTO, *Diss. philol. crit. ad threnos Jerem. defensa præs. Schnurrer*. Tubing. 1795. 4to. H.]
- [*Jeremiah and Lamentations, a new translation, with Notes, critical, philological, and explanatory*. By BENJAMIN BLAYNEY, D.D. Oxford, 1784. Edinburgh, 1818. 8vo.
- Jeremie, traduit sur le texte original, accompagne de Notes explicatives, historiques et critiques*. Par JEAN GEORGE DAHLER. Strasburgh, 1825. 8vo.
- Commentarii in Aliquot Jeremiæ loca*. Auctore T. ROORDA. Groningæ, 1825. 8vo.
- Threnos Jeremiæ et Vaticinium Nahumi metricè reddidit, Notisque Philologicis illustravit*. C. A. BJORN. Hauniæ, 1814. 8vo.
- Curæ Exegetico-criticæ in Jeremiæ Threnos*. Auctore FR. ERDMANN. Rostochii, 1819. 8vo.
- ROSENMULLER'S *Scholia in Jerem. et Lament*. Part VIII. Vol. II.]-Tr.

## EZECHIEL.

- J. C. VOLBORTH, *Ezechiel aufs neue aus dem Hebräischen übersetzt, mit Anmerkungen für unstudirte Lezer* [Newly translated from the Hebrew, with Notes, for the unlearned reader]. Gott. 1787. 8vo.
- WILLIAM NEWCOME, D.D. *An Attempt towards an improved Version, a metrical arrangement, and an explanation of the Prophet Ezekiel*. Dublin, 1788. 4to.
- [HERM. VENEMÆ *Lectiones academicæ ad Ezechielem*. Edidit. Jo. Henr. Verschuir. Leov. 1790-1. 2 vols. 4to. II.]
- [ROSENMÜLLER, E. F. K. *Scholia in Ezechielem, forming the 6th Part of the last edition of his Scholia*. 1826. 4 vols. 8vo.]-Tr.

## DANIEL.

HERM. VENEMÆ Dissertationes ad vaticinia Danielis, Cap. ii. vii. et viii. Leov. 1745. 4to. and Comment. ad Dan. xi. 4—xii. 3, *ibid.* 1752, 4to.

J. A. Vos, Uitlegging van het boek van den Profeet Daniel [Exposition of the book of Daniel]. Utr. 1761–3. 2 vols. 4to. H.]

JOH. CHRISTOPH. HARRENBURG, Aufklärung des Buches Daniels. [Do.] Blankenb. 1770–2. 2 vols. 4to.

[For other works on Daniel, and particularly on the Seventy Weeks, see Mr. Horne's Introduction, Bibliog. Append. 7th Ed.]—TR.

## MINOR PROPHETS.

JOH. MARKII Commentarius in duodecim prophetas minores. Amst. 1697—1710. 3 vols. 4to. Denuo ed. Chr. Matth. Pfaffius. 2 vols. folio. Tubing. 1734.

BRANDANI HENR. GEBHARDI Gründliche Einleitung in die zwölf Kleine Propheten [Fundamental introduction to the twelve minor prophets]. Braunschw. 1737. 4to.

G. L. BAUER, Die Kleine Propheten übersetzt und mit Commentarien erläutert [A translation of the minor prophets, elucidated by a commentary]. 2 Th. Leipz. 1786–90.

[C. G. HENSTER, Animadversiones in quædam XII. proph. min. loca. Kilon, 1786. 4to.

JO. CHRIST. GUIL. DAHL, Obss. Philol. Crit. ad quædam proph. min. loca, subjuncta Germ. Habucuci Interpretatione. Neostrel, 1798. 8vo. H.]

ROSENMÜLLER, Scholia in Prophetas minores, forming Part VII. of the last edition of his Scholia. 1826. 8vo.]—TR.

## HOSEA.

J. GOTTL. SCHROER, Hoseas Erläutert [Hosea elucidated]. Dessau, 1782. 8vo.

LUD. JOSEPH. UHLAND, Annotationes Historico-exegeticæ in Hos. c. i.—xii. Dissertationibus XI. Tubing. 1785-95. 4to.

AUG. FR. PFEIFFER, Hosea aus dem Hebraischen neu übersetzt [Hosea, a New Translation from the Hebrew]. Erlang, 1785. 8vo.]

[SAM. HENR. MANGERI Commentarius in librum propheticum Hoseæ. Fran. 1786. 4to.

J. C. VOLBORTH, Erklärung des Proph. Hoseæ. Gott. 1787. 8vo. H.]

CHR. TH. KUINOEL, Hoseæ Oracula Hebraice et Latine illustravit. Leip. 1792. 8vo.

[J. E. MEBIUS, Hoseas uit het Hebreeuwsch vertaald [Hosea, translated from the Hebrew]. Utr. 1799. 8vo. H.]

C. F. STAUDLIN's Beytrage zur Erläuterung der bibl. Propheten, und zur Geschichte ihrer Auslegung [Contributions to the Elucidation of the Biblical Prophets, and the History of their Interpretation]. Vol I. containing Hosea, Nahum, and Habakkuk. Tubing. 1785. 8vo.

[Hosea, translated from the Hebrew, with Notes, explanatory and critical. By SAMUEL HORSLEY, Bishop of St. Asaph. 2d Ed. London, 1804, 4to. New Edition, with the Author's corrections. London, 1820. Published in his Biblical Criticism, edited by his son, the Rev. H. Horsley.

Hoseas Propheta, Introductionem præmisit, vertit, commentatus est JOANNES CHRISTIANUS STUCK. Lips. 1828. 8vo.]  
—Tr.

## JOEL.

CAR. PHIL. CONZ, Dissertatio de Characterè Poetico Joelis, cum Animadversionibus philologico-criticis. Præs. Schnurrer defensa. Tubing. 1783. 4to.

J. C. R. ECKERMANN, Joel metrisch übersetzt, mit einer neuen Erklärung. Lübeck, 1786. 8vo.

[CARL WILH. JUSTI, Joel neu übersetzt und erläutert. Leipz. 1792. 8vo. H.]

G. WIGGERS, Joel übersetzt und erklärt. Goett. 1799. 8vo.

[CARL FRID. CRAMER, Scytische Denkmahler in Palästina (On Joel en Zephania). Kiel, 1777. 8vo. H.]

[Joel, Latine versus, et Notis philologicis illustratus, ab A. SVANBORG, Linguarum Orientalium Professoris in Academia Upsalensi. Upsal. 1806. 4to.]—Tr.

### AMOS.

JOH. CHRISTOPH. HARENBERG, Amos Propheta expositus. Lugd. Bat. 1793. 4to.

L. C. W. DAHL, Amos neu übersetzt und erläutert [A new Translation and Commentary]. Goett. 1795. 8vo.

[CARL WILH. JUSTI, Amos neu übersetzt und erläutert. Leipz. [Ditto]. 1799. 8vo. H.]

Oracula Amosi, Textum, et Hebraicum, et Græcum versionis Alexandrinæ, Notis criticis et exegeticis instruxit, adjunctâque versione vernaculâ. Edidit JOHANNES SEVERINUS VATER. Halæ, 1810. 4to.]—Tr.

### OBADIAH.

CHRIST. FRED. SCHNURRER, Disp. Philol. ad Obadiam. In Diss. Philol. Crit. Amst. et Goth. 1790. 8vo.

J. T. G. HOLTZAPFEL, Obadia neue übersetzt und erläutert [New Translation and Commentary]. Rinteln, 1798. 8vo.

Versuch einer Übersetzung der Propheten Nahum, Habakkuk, Zaphania, Haggai und Obadia, mit Anmerk. [Attempt at a Translation of the Prophets, &c. with Notes]. Liepz. 1791. 8vo.

FRIED. PLUM, Observationes in Textum et Versiones maxime Græcas Obadiæ et Habacuci. Havniæ, 1796. 8vo.

[PETR. ABRESCH, Spec. Philol. in Obadj. vs. 1—8. Præs. Seb. Ravio def. Trai. ad Rhen. 1757. 4to. H.]

### JONAH.

[P. A. C. HUGENHOLTZ, De Prophet Jona verklaard en toegepast [Explanation and Application of the Prophet Jonah]. Utr. 1777. 8vo. H.]

JO. THEOPH. LESSINGII Obs. in Vaticinia Jonæ et Nahumi. Chemnit, 1786. 8vo.

JOH. HEINR. ADOLPH. GRIMM, Der Prophet Jonas aufs neue übersetzt mit erklärenden anmerkungen, &c. [New Translation, with explanatory Notes.] New Edition. Dusseld. 1789. 8vo.

P. W. GRANGARA, Versuch einer metrischen übersetzung des Propheten Jona [Attempt at a Metrical Translation of the Prophet Jonah]. Fleustr. und Leipz. 1792. 8vo.

[The peculiar difficulties attending this book (for which see Eichhorn's and Jahn's Introductions) have led some German critics, upon very weak and uncertain grounds, to consider the whole as a dream, or an allegory. Eichhorn, Semler, Niemeyer, Paulus,\* and others, hold it to be a Parable; and of those who

\* To these is to be added Pareau. These are his words: "De maximâ libri difficultate non nisi una est sententia, sed de eâdem expediendâ valde discrepant conatus. Et vero jam a primis inde religionis Christianæ temporibus fidem excedere præsertim visa est narratio de immani pisce, a quo deglutitus sit Jonas cum in mare projiceretur, et in cujus ventre tribus diebus manserit, sive vivus, seu mortuus, ac deinceps, cum in littus ejiceretur, vitæ restitutus.\* Cum igitur liber ad veræ historiæ normam exponi vix possit; nobis ad tuendum S. C. honorem maxime ea commendabilis videtur, quam supra partim indicavimus sententia:

\* How can this latter hypothesis be reconciled with the singing of a hymn by Jonah after he was swallowed by the fish?



consider it as real history, some have supposed the principal heads only to be true, which, handed down by oral tradition, have grown into the present narrative ; while others think that a true history has been transformed into the present narrative, by one of the later prophets ; and that thus it is in reality a parable, but founded on fact. The truth of the whole, as a real history, has been ably defended by Professor Alber, a learned Roman catholic divine, in his *Institutiones Hermeneuticæ V. T.* Pest. 1827.

In summing up the difficulties attending the interpretation of the book of Jonah, Dr. Jahn takes no notice of the old objection, that it is physically impossible for a whale to swallow any thing so large as a man, as he supposes, with Bochart and other naturalists, that the author intended some animal of the shark kind, the whale being certainly not an inhabitant of the Mediterranean, and some species of sharks in those seas having been found with larger substances whole in their stomachs ; among others, the body of a man in complete armour. (See Scheuchzer's *Physica Sacra*.) In the Hebrew it is לִיָּתָן a great fish, which, having been rendered *κητος* in the Septuagint version, the writers of the New Testament have adopted this word in translating the words of Jesus from the Aramaic language, in which he most probably used the words which corresponded to the Hebrew.

The late Bishop of Limerick, however, (the learned Dr. Jebb,) translates the phrase—*ἐν τῇ κοιλίᾳ τοῦ κητος*, “in the cavity of the whale,” a translation which he thus endeavours to justify : “The great body of orthodox commentators have been in the habit of considering that Jonas was received into the belly or stomach of some great fish ; and since the days of Bochart, they are generally agreed that the fish in question was not a whale but a shark. It must indeed be admitted that, from the narrowness of the passage, a man could not have passed into the stomach of the whale, but a learned French writer (Abbé Grosier, *Mémoires des Jésuites*), has

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esse parabolam moralem, &c. . . . opportunitatem autem hujus parabolæ desumptam fuisse ex Jonæ prophetæ Israeliticæ, divino de Ninevitis mandato se subducere volentis, ideoque summo vitæ periculo in maritimo itinere exposito, historia, carmen vero esse ipsius Jonæ, quo suam in tanto periculo liberationem celebraverit.” Institutio Interp. V. T. P. III. S. iii. c. ii. § 6. p. 534.

brought invincible reasons that neither could a man be received into the stomach of a shark, and preserved there without a series of miracles. That fish is furnished with five or six ranges of teeth placed in each jaw, after the manner of a palisade, which must have prevented the safe ingress and egress of the prophet. The monster's dreadful voracity must have been charmed down, its extraordinary and most rapid digestive powers must have been kept in abeyance, and even if the body of the man could have been preserved entire, it is hardly possible to conceive how respiration could have been carried on.

"On the contrary, a safe and practicable asylum is afforded, not, indeed, in the stomach, but in another cavity of the whale: the throat is large, and provided with a bag or intestine, so considerable in size, that whales frequently take into it two of their young when weak, especially during a tempest. In this vessel, there are two vents which serve for inspiration and respiration; and here, in all probability, Jonas was preserved—not, indeed, without miracle, but with that œconomy of miracle so frequently exemplified in Scripture. This receptacle may be accounted a sort of air-vessel, and sufficiently answers to the term *κοιλια* in St. Matthew, which I have rendered *cavity*." Jebb's Sacred Literature, p. 178—180.

Mr. Horne remarks that these observations are confirmed by Captain Scoresby, who says, that the mouth of the common whale "presents a cavity as large as a room, capable of containing a merchant-ship's jolly-boat full of men, being six or eight feet wide, ten or twelve feet high, and fifteen or sixteen feet long." Mr. Horne\* is of opinion that "the only objection that can be offered to Dr. Jebb's opinion is, that there is no authentic instance on record of whales being found in the Mediterranean sea;" but, for my part, I cannot see any advantage that can be gained by adopting Grosier's hypothesis, which strikes me also as being utterly at variance with the literal interpretation of the narrative as given in the book of Jonah, as well as with the obvious allusion contained in the comparison instituted by Jesus, in predicting his death and resurrection, between the *κοιλια του κητος* and the *καρδια της γης*; nor has the bishop furnished us with a single example in corroboration of the meaning which he has arbitrarily

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\* Introduction, Vol. II. p. 630, 7th ed.

assigned to the word *κοιλια*, which is clearly intended to represent the Hebrew *מַעֲיָה*,\* *venter*. (See Gesenius, *sub voce*.) Whether the book of Jonah be interpreted as a parable, or as historic truth, which latter the interpreter is bound, in the spirit of Seiler's sound and judicious canon, § 135, to adhere to, until the contrary is *proved*, it is highly probable, (and is, in my humble judgment, more consistent even with the *œconomy* of miracle, were that required,) to suppose that by the "great fish" in the book of Jonah is to be understood one of those large fishes which inhabit the Mediterranean, of which a late traveller observed several after a violent storm, in the same portion of the sea where Jonah encountered the tempest, some of which, he asserts, could not be less than "sixty feet in length."†]—TRANSLATOR.

## MICHA.

[C. W. JUSTI, *Micha neu übersetzt und erläutert*. Leipz. 1799. 8vo. H.]

## NAHUM.

JO. GOTTL. KALINSKY, *Vaticinia Chabacuci et Nahumi, itemque nonnulla Jesaïæ, Michæ, et Ezechielis Oracula, Observationibus illustrata*. Uratislau, 1748. 4to.

J. H. A. GRIMM, *Nahum neu übersetzt mit erklärenden anmerkungen* [New Translation, with Notes]. Dusseld, 1790. 8vo.

[E. J. GREVE, *Vaticinia Nahumi et Habacuci, Editio Metrica, cum Interpr. et Not.* Amst. 1793. 4to. See Staudlin on Hosea, "Anonymous" on Obadiah, and Lessing on Jonah. H.]

## HABAKKUK.

[TH. SCHELTINGÆ *Comm. in Habacucum*. Lugd. Bat. 1747. 4to. H.]

(CHRIST. GOTTL. PESCKE) *Habakkuk denuo illustratus*. Francof. et Lips. 1777. 8vo.

\* Jonah iii 1.

† *Travels in the Holy Land, &c.* By Thomas Rae Wilson. See *supra*, p. 151.

S. F. GÜNTLER WAHL, Habakkuk, neu übersetzt, nebst einer Einleitung, philologischen, kritischen, exegetischen, und æsthetischen Anmerkungen, einer neuen Recension des Original Textes [Habakkuk, a new Translation, with an Introduction, and Notes, philological, critical, exegetical, and æsthetical, and a new recension of the text] &c. Hannov. 1790. 8vo.

[B. P. KOFOD, Chabakuki Vaticinium commentario critico atque exegetico illustratum. Goett. et Lips. 1792. 8vo. H.]

H. C. A. HAENLEIN, Symbolæ criticæ ad interpretationem vaticiniorum Chabacuci, &c. Erlang. 1795. 8vo.

Chabakuk lyrischer Gesang mit Anmerkungen [The lyric Songs of Habakkuk, with Notes]. Leipz. 1796. 8vo.

G. A. RUPERTI, Explicatio cap. I. et II. Chabacuci in the Commentationes theologicæ ed. a Velthusen, Kuinoel et Ruperti, Vol. III. et cap. III. in Symbolis ad interpretat. sacr. cod. Fasc. 11.

G. C. HORST, Die Visionen Habakuks, neu übersetzt, mit historische und exegetische Anmerkungen [The Visions of Habakkuk, a new Translation, with Notes, critical, historical, and exegetical].

Commentarius in duo priora capita Habacuci. Traj. ad Rhen. 1787. 8vo.

JOHN WILH. ADOLPH. SCHROEDER, Dissertationes Philologicæ ad Canticum Chabacuchi. Præs. NIC. GUIL. SCHROEDERO defensa. Gron. 1781. 8vo.

CHRIST. FRID. SCHNURRER, Diss. in Chabac. III. in Diss. Philol. crit. XII.

See Stäudlin on Hosea, "Anonymous," and Plum, on Obadja, and Kalinsky on Habakkuk. H.]

### ZAPHANJA.

CARL. FRIED. CRAMER—*Vide* Joel and Obadja.

[Spicilegium Observationum Exegetico-criticarum ad Zephaniæ Vaticinia. Auct. DAN. à Cochlin. Breslau, 1818. 4to.

## HAGGAI.

[NIC. HESSLEN *Vaticinia Haggæi versa et illustrata.* Lund. 1799. 4to.

“Anonymous” on Obadja.]—H

## ZACHARIAH.

CAMP. VITRINGÆ *Commentarii ad libr. Prophet Zachariæ.* Leov. 1734. 4to.

JOACH. OPORIN, Ganzes Schicksal des aus Babel zum Theil herausgehenden, zum Thiel aber deselbst zuruchbleibenden Jüdischen Volks, d. i. der Prophet Zacharias aufs neue übersetzt, umschrieben, zergliedert und mit Anmerkungen begleitet [The entire Fates of the Jewish People, partly of those who had returned from Babylon, and partly of those who remained behind, *i. e.* the Prophet Zachariah, newly translated, paraphrased, analysed, and elucidated, with Notes]. Gött. 1747. 4to.

DER WEISSAGUNGEN, welche bey den schriften des Zacharias beygebogen sind, übersetzt und kritisch erläutert [The Prophecies contained in the Writings of Zachariah, translated, and critically explained.] Hamb. 1784.

[HERM. VENEMÆ *Sermones academici vice Commentarii ad librum prophetiarum Zachariæ.* Leov. 1787. 4to.]—H.

Zachariah, a new Translation, with Notes, critical, philological, and explanatory, &c. By BENJAMIN BLAYNEY, D.D., Regius Professor of Hebrew. London, 1797. 4to.

[F. B. KOESTER, *Meletemata Critica et Exegetica in Zachariæ Prophetæ partem posteriorem, cap. ix. 14, probanda ejus authentia.* Gottingæ, 1818. 8vo.

A Commentary on the Vision of Zachariah the Prophet, with a corrected Translation, and critical Notes. By JOHN STODDARD, D.D. London, 1824. 8vo.

An Amicable Controversy with a Jewish Rabbi on the Messiah's Coming, with a new Exposition of Zachariah on the Messiah's Kingdom. By J. R. PARK, M.D. London, 1832. 8vo.]—TR.

## MALACHI.

[SAL. VAN TIL, *Malachias illustratus*. Ludg. Bat. 1701. 4to.]—H.

HERM. VENEMÆ *Comm. ad librum elenchtico-propheticum Malachiæ*. Leov. 1759. 4to.

CARL. FRIED. BAHRDT, *Commentarius in Malachiam cum Examine Critico Versionum veterum, et Lectionum variarum Houbigantii*. Lips. 1768. 8vo.]—H.

An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the twelve minor Prophets. By W. NEWCOME, D.D. 1785. 1809. 8vo.

*Prophetæ Minores perpetuâ annotatione illustrati*, a Dre. PETRO F. ACKERMANN. Viennæ, 1830. 8vo.

*Die heilige Schrift des alten Testaments, Part IV. Vol. IV. welcher die zwolf kleine Propheten enthält* [The Holy Scriptures of the Old Testament, Part IV. Vol. IV. containing the twelve minor Prophets.] By Dom. v. Brentano and Thadd. Ant. Dereser, continued by Dr. MART. AUGUSTI SCHOLZ. Frankfort-sur-Main. 1833.

*Hebraische Propheten übersetzt und erläutert*. By FRIEDRICH RUCKERT. [The Hebrew Prophets, translated and elucidated.] Leipzig, 1831.



## SECTION VI.

*On the Explanation of the Apocryphal Books of the Old Testament.*

§ 213. AS the APOCRYPHAL BOOKS, which are preserved in the vulgar canon of the Bible, are now extant only in the Greek language, the general Rules of Interpretation, above laid down, may be without limitation applied to them; but the principles subsequently stated for the interpretation of the *Hebrew* books of the Old Testament can be applied to the Apocryphal books only to a certain extent.

These books are, namely, of two sorts; some of them were originally written in Hebrew, and have, as being translations from that language, retained the Hebrew form of expression. The hermeneutical rules given above, for the explanation of the Old Testament, may therefore be applied to them in many passages. The other class, on the contrary, consists of books which were originally written in Greek. These are again of two sorts. Some contain fewer Hebraisms, and approach, in some passages, to the style of the Greek profane writers, or to the theologico-philosophic manner of writing, formerly used in Alexandria; others, on the contrary, abound more in Hebraisms; and the

interpreter of those books must frequently have recourse to the language spoken by the Jews after the Captivity, viz. the Syro-Chaldaic.

§ 214. The interpreter of the Apocrypha should therefore, above all things, make himself, as far as possible, acquainted with the history and origin of each of these books, and endeavour to gain an intimate acquaintance with the time in which they were written; the prevailing modes of thinking and writing among the Jews at that period; the character, the degree of knowledge, and the design of the writers. There is none among the learned in modern times who has investigated this subject more thoroughly than Mr. Eichhorn has done, in his ‘*Einleitung in die Apokryphischen Schriften des A. T.* [Introduction to the Apocryphal Writings of the Old Testament], Leipzig, 1795. 3 vols. gr. 8vo. This work should first be studied by the interpreter, after which he should, by repeatedly reading the books themselves with unwearied diligence, gain an accurate knowledge of the peculiarities of each, in order duly to penetrate into the spirit of the writer.

§ 215. The brevity required in this Introduction to the interpretation of the Old Testament will only allow the addition of some general rules for the interpretation of the Apocryphal Books. In reference to the two classes and descriptions of them given above, it will here be necessary to say something of

the form and manner of writing peculiar to each, as well as of the various helps for investigating their literal sense, and contents.

§ 216. The apocryphal books which are translated from the Hebrew, or which abound in Hebrew idioms, are to be explained with the help of the Hebrew language, principally the Syriac and Chaldee dialects, which formed the language spoken in Palestine after the return of the Jews from the Captivity,—and then from the Greek translations of the Old Testament. The Greek pseudepigraphal writings of the Old and New Testament will also be found of great service to the interpreter. These aids are thus to be applied to the book of Jesus the Son of Sirach, to the seven last chapters of the book of Wisdom, to the first book of Maccabees, and also to several portions of the remaining books. The book of Jesus the Son of Sirach bears most resemblance to the writings of Solomon, which must be regarded as its source, and therefore constantly consulted by the interpreter.

OBSERVATION.—Mr. Eichhorn has shown in his Introduction, upon competent grounds, that the book of Jesus the Son of Sirach, is a translation from the Hebrew. This is also probably the case with the first book of Maccabees. The question, whether the book of Wisdom was originally written in Greek or Hebrew, to which such different answers have been given by many learned men, may, in all probability, be most safely decided, by allowing that the twelve first chapters were written in Greek, and the seven following in Hebrew or Syro-Chaldee. Indeed, both these divisions of the book

differ so materially from each other in their subject-matter and style, that one is inclined, upon an accurate comparison, to ascribe them to two distinct authors, who wrote originally in two different languages.

§ 217. In order to form a just notion of the writings which are designated by the name of Maccabees, it is necessary to observe, that properly there were four books extant under this name.

The fourth, which is now lost, we know only from some remaining fragments.

What is now the third book is the first in order of time ; but it is filled with fabulous narratives and romantic fictions.

The second book is an extract from a history of the Jews, written by a Jew named Jason. The extract was made by another Jew, who enlarged it by the addition of some letters addressed to the Jews in Egypt. The style is laboured, declamatory, and florid. Jason was most probably a Greek by birth. The work is extracted from five books. It contains fewer Hebraisms than the other apocryphal writings, and is therefore of less use in the interpretation of the New Testament than the first book, which is to us the most valuable of all. Eichhorn has given the following description of its contents in his Introduction, § 218, *seq.*—"The first book of Maccabees takes a glance at the history of the Jews, from the time of the conquest of Asia by Alexander to the accession of Antiochus Epiphanes to the throne ; and then dwells on his religious persecutions, and on the

wars in which the gallantry of the single family of Mattathias burst the oppressive yoke of Syrian domination, and restored Palestine to freedom and independence. It then describes the actions of Mattathias and his sons Judas Maccabæus, Jonathan, and Simon, and ends with the murder of the latter. This copious narrative begins with the year of the Greeks 137, and ends with the year 177. It subsequently embraces a period of forty years, viz. from the year 175 to 135 A. C.

“ This book was originally written in Hebrew, probably by a Jew in Palestine, about one hundred and thirty-five years before the birth of Christ.

“ The history is well arranged, and the chronology is that of the Greek computation known by the name of the era of the Seleucidæ. This circumstance adds great value to the history. The Hebrew original, which was seen by Jerome, is now no longer extant. The Greek translation naturally *hebraizes*.”

§ 218. The book of JUDITH is a fiction founded on fact, differing in many passages from both Jewish and profane history, and often at variance even with geography. It was no doubt written by an ignorant Jew in Egypt, probably in the Greek language, but was also extant in the Syro-Chaldaic, although in a very free translation, which departed widely from the Greek original. Equally free and arbitrary is Jerome's later version of this book. The time when the book of Judith was first written, is

placed by Eichhorn (§ 34) in the first century after the birth of Christ. Hence it is evident that it may be of great use in illustrating many passages of the New Testament.

The book of BARUCH appears to have been written by a native of Palestine, but in the Greek language; but it might probably have been written in Palestine in the Syro-Chaldean language, and then turned into Greek by some Hellenistic translator. The former opinion Eichhorn thinks most probable. The work abounds in faults against both Jewish and foreign history, and contains many examples of Jewish superstition; but, in consequence of the number of Hebraisms which it contains, it ought to be applied much more than it has hitherto been to the illustration of passages in the New Testament.

The book of TOBIT is designed to convey, in the form of a moral tale, the following truth:—that the pious, notwithstanding all their zeal in good works, have often many sufferings to undergo, but will be finally rendered happy by God.

The author seems to have lived among the Greek Jews after the time of Alexander the Great.

On the composition, the original language, the subject-matter, and the use which may still be made of the Apocryphal Books of the Old Testament, Eichhorn's Introduction contains a fund of interesting instruction for such as have time for, and take pleasure in, such inquiries.

Besides the Greek translations of the Old Testament,—the writings of Philo, Josephus, the Fathers,



and the history of the times in general, may be reckoned among the most valuable aids to the explanation of these apocryphal books.

For acquiring a more intimate knowledge of the apocryphal books of the Old Testament, the most useful writer among the ancients is Jerome, who has furnished much information concerning them in his preface to those books, and other passages of his writings.

The following works should also be chiefly made use of:—

JOH. RAINOLDI, *Censura librorum apocryphorum V. T. adversum Pontificios*, imprimis Rob. Bellarminum. Oppenh. 1611. 2 vols. 4to.

GEORG. JOH. HENKE, *Introductio ad libros apocryphos V. T.* Halæ, 1718.

JOHN GOTTLIEB EICHHORN, *Einleitung in die apokryphischen Schriften des A. T.* [Introduction to the Apocryphal Writings of the Old Testament]. Leipz. 1795. 8vo.

[————— General Library of Biblical Literature, B. I. § 177—241; B. II. § 1—46. 190—222. 410—440.

YSBRAND VAN HAMELSVELD, *De Apokrijfe boeken naar het Grieksch en Latijn met korte aanmerkingen voor ongeleerden* [The Apocryphal Books, according to the Greek and Latin, with short Notes for the Unlearned]. Amsterdam, 1796-8. 4 vols. 8vo.

JOH. FRID. SCHLEUSNER, *Lexici in interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegium.* Lips. 1784-6. 2 vols. 8vo.

BENED. BENDSTEN, *Specimen exercitationum criticarum in V. T. libros apocryphos e scriptis patrum et antiquis versionibus.* Gott. 1789. 8vo.

HENR. CHRIST. MILLIES, Diss. inaugur. de usu librorum V. T. apocryphorum in N. T. interpretatione justis finibus regendo. Halis. Sax. 1802.]—HERINGA.

[Libri Veteris Testamenti Apocryphi. Textum Græcum recognovit, et Variarum Lectionum Delectum adjecit JOANNES CHRISTIANUS GULIELMUS AUGUSTI. Lipsiæ, 1804. 8vo.

The Books of the Apocrypha, with critical and historical Observations prefixed to each book; also two introductory Discourses: the first explaining the distinctions between canonical and apocryphal writings, estimating the value of the latter, and ascertaining the time when they were introduced as Ecclesiastical Books into the service of the Church. The second, illustrating the intimate connexion between the Old and New Testament, on religious and moral views, in matters of faith and practice, in style, composition, and allusion; with a Sketch of the History of the Jews, from the Cessation of Prophecy in Malachi to the final Dissolution of their State under the Emperor Vespasian, A.D. 70. By CHARLES WILSON, D.D. Edinburgh. 1801. 8vo.]—TR.

### ON THE BOOK OF WISDOM.

JOHN MELCH. FABER, Programmata 6 super libro Sapientiæ Onoldi, 1776-7. 4to.

These are well worth the attention of the reader. As Professor Faber considered this book to have been originally written in Hebrew or Syro-Chaldean, but Professor Hasse maintained that they were written in Greek; this difference of opinion gave rise to a short paper war between both on the subject; for which, see Faber's Program. Vol. II. s. 1—4. 1786—1789, and John Gottfr. Hasse, Salomon's Weisheit neu übersetzt mit anmerkungen und untersuchungen [New Translation of the Wisdom of Solomon, with Notes and Dissertations]. Jena, 1785, 8vo.; containing an extract from Faber's Six Programmes, and a critique thereon; which gave rise to a reply in the second volume of Faber's Magazine of Biblical and Oriental Literature, where the controversy was continued. 1788. Vol. I. Parts I. & II.

J. F. KLEUKER, Das buch der Weisheit übersetzt und mit anmerkungen begleitet [Translation of the Book of Wisdom, with Notes]. Riga, 1786. 8vo.

[J. C. C. NACHTIGAL, Das buch der Weisheit, als gegenstück der Koheleth, und als Vorbereitung zum studium des N. T. [The Book of Wisdom, a counterpart of Ecclesiastes, and a preparation to the study of the New Testament]. Halles, 1799. 8vo.]—H.

[JO. PHIL. BAUERMEISTERI Commentarius in Sapientiam Salominis, Librum Veteris Testamenti Apocryphum. Gottin-gæ. 1828. 8vo.]—Tr.

### ECCLESIASTICUS.

J. W. LINDE, Glaubens und Sittenlehre Jesu des Sohns Sirach [The Doctrine and Ethics of Jesus the Son of Sirach]. 2d Ed. enlarged. Leipzig, 1795. 8vo.

———— Sententiæ Jesu Siracidæ, Græce. Textus ad fidem codicum et versionum emend. et illustr. Gedani, 1795.

[CAR. GOTTL. SONTAG, De Jesu Siracidæ Ecclesiastico, non libro, sed libri farragine, commentatio. Regæ. 1792. 4to.

ERNST. GOTTL. BENDEL, Über die quelle der alten Lateinschen Uebersetzung des Buchs Sirach [On the Source of the ancient Latin Version of the Book of Sirach, in Eichhorn's Library, B. VII. p. 32].—H.

[Liber Jesu Siracidæ Græce; ad fidem Codicum et Versionum emendatus, et perpetuâ adnotatione illustratus. CARL. GOTTL. BRETSCHNEIDER. Ratisbon, 1806. 8vo.

This is by far the most correct text, as well as the best Commentary on the Book of Ecclesiasticus. See Mr. Horne's Introduction, Vol. II. Bib. App. p. 132].—Tr.

### TOBIT.

C. D. ILGEN, Die Geschichte Tobit nach drey verschiedenen Original [The History of Tobit, according to three several originals].

## BARUCH.

JO. CHRIST. GRUENBERG, Exercitatio de libræ Baruchi Apocrypho. Gœtt. 1796. 8vo.

[NICOLAI BONDT, Diss. philologico-criticæ in epistolam Jeremiæ apocrypham. Præside T. Wesselingio defensa Traj. ab Rhen. 1752. 4to.]-H.

## MACCABEES.

JOHN DAVID MICHAELIS, Uebersetzung des ersten Buch der Makkabäer [Translation of the first Book of Maccabees]; Dutch Translation of the same, by Y. VAN HAMELSVELD. Ams. 1787.

Das andere Buch der Makkabäer neu übersetzt mit anmerkungen und Untersuchungen [The second Book of Maccabees, with a new Translation, Notes, and Disquisitions]. By J. G. HASSE. Jena. 1766. 8vo.

J. G. TRENDELENBERG, Primi Libri Macc. Græci textus cum vers. Syriacâ collatio, in the Repertorium of Biblical and Oriental Literature, Vol. XV. No. 3.

[J. M. FABER, Harmonia Macchabæorum. 2 Sect. Ausbaci, 1794-98. 4to.

The two brothers Wernsdorff have written on the credibility and historical authority of these books, against the Jesuit Erasmus Froelich, in the two following works:—

ERNESTUS FRID. WERNSDORFF, Prolusio de fontibus historiæ Syriæ in libris Maccabæorum. Lips. 1746. 4to.

GOTTLIEB WERNSDORFF, Commentatio historico-critica de fide historica librorum Maccabæorum. Wratislav. 1747. 4to.]—H.

[The Five Books of Maccabees in English. With Notes and Illustrations. By HENRY COTTON, D. C. L. Oxford, 1832. 8vo.

This work (which has for the first time given an English Translation of what are called the fourth and fifth books) is a necessary supplement to every edition of our authorized English Version of the Bible. See Mr. Horne's Introduction.

The following works seem also to claim a place here :—

*Codex Pseudepigraphus Veteris Testamenti, collectus, castigatus, Testimoniisque, Censuris, et Animadversionibus illustratus. Accedit Josephi veteris Christiani scriptoris Hypomnesticon ; cum versione cum notis JOHANNIS ALBERTI FAERICII. Hamburgi et Lipsiæ, 1713-23. 2 vols. 3d Ed. 2. Hamb. 1741. 2 tom. 8vo.*

The Book of Enoch the Prophet ; an apocryphal production, supposed to have been lost for ages, but discovered at the close of the last century in Abyssinia, now first translated from an Ethiopic MS. in the Bodleian Library. By RICHARD LAURENCE, LL.D. Archbishop of Cashel. Oxford, 1821. 2d Ed. corrected and enlarged, 1833. 8vo.

Although the Greek copy of this book is lost, it was believed that an Ethiopic version of it still existed in Abyssinia ; researches were made for it by the distinguished Ethiopic scholar, Ludolph, but in vain ; and the idea that the book was extant in an Ethiopic version, was abandoned from that time until towards the close of the last century, when Mr. Bruce, the traveller, brought with him from Abyssinia three manuscript copies of it. From one of these, Dr. Laurence has made his translation, and he has argued, that the book was originally written in Hebrew before the rise of Christianity, by a Jew not a resident in Palestine, about one hundred years before the Epistle of Jude was written. It has been maintained by others, that the work was not written earlier than the middle of the second century. See Mr. Horne's 6th and 7th editions of the Introduction. The Book of Enoch contains the celebrated passage quoted by Jude in his Epistle, (Jude 14—16.)

*Ascensio Isaïæ Vatis, Opusculum Pseudepigraphum, multis abhinc seculis, ut videtur deperditum, nunc autem apud Æthiopas compertum, et cum versione Latina Anglicanaque publici juris factum. A RICARDO LAURENCE, LL.D. Hebraicæ Linguæ Professore Regio, &c. Oxon. et Londin. 1819. 8vo.*

Dr. Laurence has shewn that this apocryphal work must have been written about the year 68 or 69 of the christian era.

Primi Ezræ Libri, qui apud Vulgatam appellatur quartus, Versio Æthiopica, nunc primum in medio prolata, et Latine Angliceque reddita. A RICARDO LAURENCE, LL.D. &c. &c. Oxon. 1820. 8vo.]—TRANSLATOR.

Concerning the Syro-Chaldean or Babylonico-Aramaic dialect, in which Ecclesiasticus, the first of Maccabees, and others of the apocryphal books were originally written, and on their entire state, there will be found a valuable tract in the eighth volume of Eichhorn's General Library, Part III. p. 365. *seq.* by Heinr. Friedr. Pfannkuche. This subject had been previously, but very imperfectly, treated, by the famous Italian divine, Giambernardo de Rossi, in his—

Dissertazioni della lingua propria di Christo e degli Ebrei nazionali della Pallestina du tempi de Maccabei in disamina del Sentimento di un recente Scrittore Italiano. Parma, 1772.\*

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\* An English translation of these valuable Dissertations has been published in the Biblical Cabinet, entitled—

On the Language of Palestine, in the age of Christ and the Apostles, by DE ROSSI and Dr. HEINR. FRIEDR. PFANNKUCHE. Translated by Thorl G. Repp. Edited by John Brown, D.D. Edinburgh, 1833. 12mo.]—TRANSLATOR.



## CHAPTER III.

### ON THE INTERPRETATION OF THE NEW TESTAMENT IN GENERAL.

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#### SECTION I.

*Historical Introduction to the Knowledge of the Origin of new religious and moral Sentiments, Sects, and Errors, among the Jews.*

§ 219. THE books of the New Testament contain the doctrines of a religion and morality, which, based on the writings of Moses, the prophets, and the other portions of the Old Testament, was introduced and propagated by Christ among both Jews and heathens, by the instrumentality of Jews.

The wisdom displayed in the teaching of Jesus and his Apostles must consequently have been regulated by the modes of thinking of their contemporaries; and they thus brought the new principles of the improved system of religion which they taught, into connection with the knowledge which already existed among the Jews and heathens, so far as they found that knowledge suitable and useful

for their object. They were also under the obligation of attending to the theological errors, the philosophical notions, the true and false conceptions of the learned and educated classes, and to the prejudices of the vulgar; and in the expression of truths, of doctrines of faith and of morals, and of the new ideas connected therewith, to adapt themselves to the modes of thinking and speaking which then prevailed. Hence it is clear, that no theologian can interpret the writings of the New Testament with accuracy and success, who has not acquired a suitable knowledge of the most important of these historical objects. Now, as this knowledge can only be derived from the political, philosophical, and religious history of the times, it will be necessary to point out to the future interpreter of the New Testament the principal points to which his attention should be directed.

§ 220. The Jews, who were dispersed through Asia, Africa, and partly through Europe, after the first overthrow of Jerusalem by the Chaldeans, continued, to a certain extent, to bear a general resemblance to each other in regard to their religion, national feelings, and manners. They all, the apostates alone excepted, held fast the doctrines of the religion of Moses, with the grand exception of the Samaritans, who set less value on the other writings of the Old Testament than they did on the Pentateuch. There were also certain religious opinions and prejudices which spread

themselves through all parties, the most remarkable of which were the following :—

(1.) God is the ruler of heaven and earth, but the Israelites alone are beloved by him as his peculiar people,—his children; all other nations are held by him in abhorrence—nay, are to be considered as his enemies, inasmuch as they serve strange gods, and would oppress his beloved people. (2.) He has promised to this his people, that he will yet subdue the heathens, when those among them who do not enter by the rite of circumcision into the family of Abraham must be in subjection to the Israelites, or be destroyed if they resist; and, finally, all nations will receive the religion of Moses, as professed by the Jews. (3.) It is therefore a most meritorious work in a Jew to induce a heathen to adopt the Jewish religion. (4.) But the grand work of the general extension of this religion, and of the subjection of the heathens, will then first take effect at the coming of the promised SON OF DAVID, *the anointed of God, or Messiah*, who will confirm the throne of David, will make himself known by his miracles, like Moses,—and by his victories, like Joshua; will expel the heathens from the land, and govern and gradually enlarge his kingdom, visibly enthroned on Mount Sion. In majesty, in riches, but above all, in wisdom, he will far surpass Solomon himself. (5.) After a time, the heathens will turn in great numbers to the true God; Jerusalem will be filled with their wealth, will be enlarged and beautified with sumptuous

edifices. (6.) Then will arrive the paradisiacal times, described by the prophet Isaiah, chap. xi. & lxv. (7.) Among these generally prevalent Jewish dogmas, are also to be reckoned those opinions which they held with respect to the *merit* of sacrifices, of fasts, of levitical purifications, and other ceremonies. Jesus constantly had regard in his conversation and actions to these and other erroneous conceptions of the Jews; the interpreter must therefore keep them constantly in view.

§ 221. Not long after the return of the Jews from the Captivity, there arose, after some vain attempts at reconciliation, a schism between the Jews and Samaritans, so that the latter would not be admitted by the former to join with them in the common worship of God. Hence sprang a political and religious dispute, particularly on the question, whether it was more acceptable to God to worship him in *Jerusalem*, or on mount *Garizim* (John iv.) As the Samaritans only received the five books of Moses (the Pentateuch), and moreover differed from the Jews in many of their external manners and usages, the religious hatred between both nations was perpetually increasing in virulence, so that at length the name of Samaritan was used by the Jews as a term of reproach, like the word *heretic* among Christians, (John viii.) In relation to the Messiah, and the design of his mission, they seem to have held more correct and spiritual, and less sensuous notions than the Jews (John iv. 25.)

§ 222. Although Jesus confined the circle of his ministry to Palestine, and therefore had regard only to the modes of thinking which prevailed among the Jews,—the Apostles, and especially Paul and John, were under the obligation of adapting themselves to the notions which prevailed among the Hellenistic or Greek Jews in Upper Asia and the other countries among which they were dispersed. It will therefore be necessary to speak of each of these cases separately.

With respect to the origin and gradual formation of the peculiar and often singular opinions which prevailed among the Jews in Palestine, let the following remarks suffice :—

After the final expiration of the prophets with Malachi, the practice commenced of publicly reading and expounding, every Sabbath day, for the purpose of edification, a portion of the writings of Moses and the prophets, which had been collected by Ezra. Now burst forth the spirit of inquiry : men began diligently to reflect on the contents of these books, as well as to propose questions of all sorts in the assemblies of learned men, as to the true interpretation of many of the laws and prophecies ; for instance, Which was the greatest commandment ? Whether it was lawful to break a vow, for the purpose of supporting a distressed parent with the price of the offering ? and others of a similar kind. One party of the learned (viz. the Rabbanites) adhered, in these cases, to a certain *tradition*, which they supposed to have been derived,

partly from Moses himself, and partly from the prophets. Another party, on the contrary (the Karaites), adhered to the sacred writings alone, without paying any attention to tradition. To this latter sect belonged the disciples of Saddoc, who were afterwards called Sadducees. Now, as they found in the writings of Moses no other than temporal promises held out to those who were obedient to God, they principally thereby arrived at the notion, that the observance of the law was to be rewarded in this life only, and that consequently no future recompense after death was to be expected. The wicked were also to meet with punishment here;—of a future life they knew nothing. This way of thinking, and especially this last opinion, was most dangerous to good intentions, and to truly virtuous dispositions. But although many of the Sadducees diligently applied themselves, according to the testimony of Josephus, to a strict observance of the law, the greater part of them went no farther than the external observance; and sinned in secret with such dexterity and concealment, as neither to fear the injurious consequences, nor the legal punishment of their crimes. This morally corrupt portion of the sect increased with time, and gave itself up at length to a life of thoughtless levity and luxurious ease.

§ 223. Those Jews who adhered to tradition in their explanation of the Scriptures, consisted chiefly of the sect of the Pharisees. On the one side, they were distinguished from the unbelieving Sadducees,



and, on the other, they sought to separate themselves from the common people, who, according to their notions, were to be held in contempt, as wholly corrupted by sin; which *separation* gave rise to their designation of Pharisees, or separatists. They adhered, in all things, with the lawyers or scribes, to the sayings of the ancient doctors, and consequently often set more value on them than on the express letter of the law; they regarded ceremonies and vows, freewill offerings and voluntary tithes of the minutest trifles, fasts, and long prayers, before works of benevolence, and all other virtues; they believed in the transmigration of souls, and a proper corporeal and material resurrection of the dead; they expected, as zealous devotees, a prominent share in the temporal kingdom of the Messiah, in which there were to be no more sinners, and all the citizens of which were to enjoy perpetual youth,—renewed strength and beauty,—and undisturbed happiness,—with an abundant flow of sensual enjoyments.

§ 224. Besides these principal sects, there was a third, the Essenes, to which no allusion seems to be made in the discourses of Jesus, but whose errors are opposed in the Apostolical Epistles and other parts of the New Testament, as they had contrived to insinuate themselves among the early Christians. But there are two sects of Essenes to be distinguished, those of Palestine, and those of Egypt. The number of the former was not great. They

lived dispersed through many districts, maintaining themselves by agriculture ; were generally married men ; had a president in those districts in which a certain number of them had fixed their abode, and assembled daily for prayer under his instruction and superintendence ; ate and drank with singular moderation ; abstained from animal food, wine, and other generous diet ; and were, if we except many superstitions, a devout, peaceable, and, upon the whole, a good sort of people.

In Egypt there were many Essenes, who resembled those in Palestine ; but, exclusive of these, there also existed another class, which was very similar to some of the modern monastic orders. They lived in celibacy ; generally dwelt together ; had an entire community of property ; took their meals in common as members of one family ; spent many hours daily in devotional exercises and the quiet contemplation of truth ; read, in addition to the Holy Scriptures, other edifying and theurgical writings ; imagined that by this recluse life they would arrive at a more intimate communion with higher intelligences, principally with angels ; and seemed to know as much of the various orders of angels and their occupations, as if they had actually lived some time amongst them. It is also supposed, that all the Essenes prided themselves in their sanctity and angelic communications, and therefore paid little attention to bodily nourishment ; disbelieved the pharisaic doctrine of the resurrection, and derived many other unprofitable notions and phantasies

from the Pythagoreo-Platonic philosophy. Josephus has principally described the Essenes of Palestine, and Philo those of Egypt.

Philo describes both sorts: the one which was the most common, and which existed in Palestine also, in his treatise, *περι του παντα σπουδαιον ειναι ελευθερον*, p. 876, &c. of Hoeschel's edition of 1691; and the other, which was to be found chiefly in Egypt, in his work, *περι βιου θεωρητικου η ικετων αρετων*, p. 889, *sqq.* This latter sort studied medicine; its members were thence called also Therapeutists.

Josephus describes the three sects [viz. Pharisees, Sadducees, and Essenes] in the second book of The Jewish War, chap. viii. p. 161 of Havercamp's edition. He also mentions the two sects of Essenes, one of which lived wholly in a state of celibacy, but the other devoted themselves to a singular kind of chastity in the married state. See also JACOBI BRUCKERI, *Historia critica philosophiæ*. Tom. II. p. 712, &c.

§ 225. However, not the Essenes only, but the Jewish literati in general, began after the Exile to intermingle the philosophic systems of foreign nations with certain doctrines of their religion. In the eastern kingdoms of Persia, Babylonia, and Assyria, there were Magi, disciples of Zoroaster,—and other Wise Men (so called), who employed themselves in inquiries into the nature of the soul, the origin of all things, and the essence of the Deity.

The greater portion of these, the Parsees, believed in the existence of two eternal beings, a good and an evil. The nature of the good being they called *light*; that of the evil they called *darkness*. From the pure eternal light there emanated high self-existent powers of the most subtile nature; from these again others less excellent. This theology of light and doctrine of emanation, found easier admittance among the learned Jews, from the circumstance that the Deity is represented in the books of Moses under the character of fire and flame.\*

The oriental notions, particularly those of Zoroaster, concerning light and darkness, as the emblems of the eternal principles of good and evil, are copiously described in the Appendix to the Zend-Avesta, translated [into German] from the French of M. Foucher, by Professor Kleuker, Book I. Vol. II. p. 32—46, and 117 *sq.* In the last-named passage, the emanation-system of Zoroaster is also adverted to, which was known not only to the Greek philosophers, but also to the Cabalists among the Jews, who enlarged upon it with the help of new ideas of their own.

§ 226. In Upper Asia and Egypt a species of eclectic philosophy was gradually formed, in which

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\* I should rather have said, that the Deity showed himself to Moses as if surrounded with fire and flame. This was, however, but an emblematical representation.—HERINGA.

an attempt was made to combine the Pythagoreo-Platonic philosophy with the similar notions which prevailed in the East. Its promoters applied themselves to theurgy, necromancy, sorcery, and other juggling tricks. The Jews also, carried away by their passion for the marvellous, acquired a knowledge of these productions of a blind understanding and a diseased imagination.

§ 227. Another sort of error took its rise in the schools of Jewish literati, through a perverted method of interpreting the Holy Scriptures. As the hope of better times was rightly perceived to be contained in the prophetic writings, Jewish wit was employed in proposing innumerable questions on the state of things which was to take place in the last periods of the world, at and after the foundation of the Messiah's kingdom. The prophets had described a time of paradise (Isaiah xi.) As the first Adam was without sin in paradise in a state of uninterrupted felicity, the notion arose that the Messiah would be like a second Adam. This idea is a very different one from that held by the late Cabalists respecting Adam Cadmon. Every great and important circumstance which occurs in the books of the old Testament respecting David, Solomon, and other kings and prophets, they so turned and wrested as to make it apply to the Messiah and his kingdom.

Thence naturally arose the endeavour to discover in the historical parts, and in many obscure



passages of the prophets, a *hidden* sense, applying to distant future events, in order to deduce from single phrases, nay, from single words, a multiplicity of recondite notions, of which they did not really contain a vestige; and by putting together several words and letters, after the fashion of the disciples of Pythagoras, to find mysteries, and discoveries of future events, in the signification of the *numbers* or cyphers which they expressed. With this misuse of the sacred writings was also combined, according to these exegetical speculations, a peculiar and often very singular method of *concluding* and *arguing*. The Jewish scholars laboured to introduce order into this chaos, whence there afterwards arose a formal system of instruction and propagation of this imaginary wisdom, which was called *Midrashim*, and which was a part also of the mysterious wisdom of the Cabala.

OBSERVATION.—CHRISTOPHER SCHÖTTGEN has, in his *Horæ Hebraicæ et Talmudicæ*, Tom. II. p. 794, given some more particular notices of the origin of this method of interpretation. BUXTORF has published in his *Biblia Rabbinica* one of the oldest works of this sort, namely, the *Bereschith Rabba R. Uschiæ*, as well as a similar work of Jacob Ben Ascher. See also the *Cabalistica denudat.* Tom. I. p. 348, &c. The Cabalists were so convinced that the historical and other portions of holy Scripture contained, besides the literal, a mystical or allegorical and hidden sense, that they had a proverb: *Quicumque dicit, narrationes legis alium non habere sensum, quam illius tantum historicæ, istius crepet spiritus.* Synops. Sohar. p. 25, n. 1.

The interpreter should, in order to discover the right sense of many passages in the New Testament,



often keep in view these and similar objects of a false philosophico-theological literature. But here he should be most cautious not to transfer the Jewish opinions of *later ages* to the times antecedent to the birth of Christ, nor imagine that the older Jews held opinions similar to the dreams of the second and following centuries.

OBSERVATION.—Many interpreters, modern as well as ancient, have overlooked this point. Lightfoot, Schöttgen, Meuschen, and even Wetstein, have attempted to deduce from Jewish writings of the ninth and tenth centuries proofs that the Jews at the time of Christ and the Apostles entertained such or such opinions concerning the Messiah, his actions and sufferings, as well as his kingdom and glory. That this was a mistaken method will be readily perceived. It is just as if one should attempt to prove, from the later periods of German history, that the Germans of the first century had such or such usages and opinions. The cautious and sober interpreter must deduce his proofs on this subject from the apocryphal books of the Old Testament, from the evangelic history itself, from the few remains which we possess of the rabbinical writings of the first and second centuries, but chiefly from the Talmud, in order to point out what particular religious notions were current among the Jews at the time of Christ and the Apostles. Most, however, take their proofs from EISENMENGER's "*Entdecktem Judenthum*" [Judaism Unveiled], without referring also to FABRICII *Bibliotheca Hebraica*, to ascertain when the author of the works cited by them lived. On this account, it would be very desirable to have a revision of all such citations from the rabbinical writings.

§ 228. The scope, the occasion, the grounds, and the true sense of many parts of the sayings of Jesus, and of the writings of the apostles, will then for the first time be ascertained, when the following principle is kept in view : *To Jewish errors, superstitious*

*notions and prejudices, God has, in the religion founded by Jesus, opposed truths* which might be confirmed by reason, or at least did not offend its fundamental principles; he has confirmed these doctrines by numerous proofs, and by extraordinary operations of his power; he has also, however, sometimes made use of harmless popular opinions, in order to lead erring reason into the path of truth, or to confirm it in the minds of such as, without such condescension to their weakness on the part of their teachers, would not have been fitted to embrace and be convinced of the truth. Of this condescension and compliance on the part of Jesus and his apostles to the opinions and errors of their contemporaries, something further will be said in the sequel.

## SECTION II.

*General Introduction to the Knowledge most essential to the  
Criticism of the New Testament.*

§ 229. What has been already said in the preparatory rules for the explanation of the Old Testament, Introduction, p. 153, as well as § 123 and § 124, will also apply to the books of the New Testament. Each book must be commenced with the *real and verbal criticism*, and its genuineness both proved as a whole, and further, in the process of the work, the genuineness of single suspected passages must be shewn, and, as often as necessity requires, the correctness of the reading investigated.

But, as a considerable and expensive apparatus is essential to proper critical investigations, and consequently the greater number of theological students can attain to no more than a general knowledge of this science, but must confine themselves to the purchase of but few of the works on this subject, nothing further will be required here than a brief introduction to the most generally useful sources of critical knowledge, and to the most essential works pertaining thereto. The well known Introductions to the New Testament contain sufficient instructions in the higher criticism for the use

of students in theology, and ministers of the gospel; it will therefore be enough to refer my readers to the first volume of Marsh's *Michaelis*, or of Haenlein's *Handbuch*.\*

Two important subjects of inquiry here present themselves :—

1. What are the sources of the various readings in the books of the New Testament ?

2. What are the best means of restoring the genuine reading ?

But as no correct acquaintance with these objects of criticism can be formed without some brief introduction to the knowledge of the various classes and

\* To these may be added the following :

JO. GOTTL. EICCHORN, *Einleitung ins Neue Testament* [Introduction to the New Testament.] Leipzig, 1804-15. 3 vols. 8vo. 2d Edit. 1820.

An Introduction to the Writings of the New Testament, by Dr. JOHN LEONARD HUG, Professor of Theology in the University of Freiburg. Translated from the original German, by the Rev. DANIEL GUILFORD WAIT, LL.D. London, 1827.

Dr. Wait has prefixed a copious Preface, containing much valuable information, including an epitome of Dr. BERTHOLD's Introduction to the New Testament, and has added some useful notes. A new translation of this very learned and judicious Introduction of Professor Hug (who is a divine of the Church of Rome) is about to issue from the American press. "He may be considered," says Mr. Horne, "as the principal and most learned writer of that class which has opposed itself to the scepticism and fanciful theories of some modern German divines."

DE WETTE's Introduction to both the Old and New Testaments has been noticed, p. 278. 2d Edit. 1822. Berlin.]—TRANSLATOR.

principal families of the manuscripts of the New Testament, we shall now commence with this.

§ 230. In the first and second centuries, individual christian families were provided only with single books of the New Testament, which had not yet been collected into a volume; until, at length, all the books found their way, by means of transcripts, first into the principal cities, where the most numerous communities were assembled, and were subsequently propagated among the smaller communities of Christians. Numerous variations in many passages of the text were even then unavoidable; and the number of these increased with the more extensive diffusion of Christianity.

From the third century, three principal recensions of manuscripts may be distinguished: the Asiatic or Oriental, the African or Alexandrian, and the Occidental or Western.

1. The greater number of the original writings of the evangelists and apostles, and also, without doubt, the oldest copies, existed in Asia. As, in process of time, BYZANTIUM (Constantinople) became the principal seat of learning in those parts, the copies from this city spread not only in that place, but also, after the fifth and sixth centuries, so much farther, that this recension became the source of the received text (*textus vulgaris et communis*) in the Greek Church, to which text the fathers of that Church adhered in Asia, both before and after the time of Chrysostom.

2. Another sort of transcripts was formed in ALEXANDRIA, which was by far more pure on this account, that here critical labours were first applied to the correction of the text. Origen has acquired immortal fame for his preservation of correct readings in this recension.

3. The WESTERN recension took its rise from the old Asiatic manuscripts, and seems to have long agreed with the sources of these. To this recension belong the manuscripts of Italy, and especially those of Rome, which flowed into other parts of Europe. They afterwards, however, became interpolated, and altered in some passages.

These three principal recensions must be constantly kept in view in the criticism of the New Testament, in order to form correct judgments concerning the true readings, and their restoration to the text. Many sources of various readings may also be discovered from the variations of these early recensions.

OBSERVATION.—The exact extent of each separate *recension*, of each *class*, and *family*, is not yet minutely defined. We must here content ourselves with a general view, in order to become more intimately acquainted with them.

§ 231. What has been already said, *supra*, § 125, 1, 2, and 3, of the sources of various readings in the Old Testament, may be also applied to the New. The transcribers were only human beings; they might have seen or heard incorrectly, or made mistakes in the hurry of writing, &c. But there existed



also some peculiar causes for the variety of readings in the books of the New Testament.

1. The three principal recensions spread each in the country of their origin, and the transcripts abounded continually more and more in various readings in individual passages.

2. The Fathers of the church were in the habit of quoting many passages in words which varied in some degree from the common text. Such words seem to have been afterwards considered as actually so found by the Fathers in their manuscripts. The authority of many of the Fathers thus gave rise to the adoption into the text of their peculiar readings.

3. In a similar way many variations arose from a comparison of Greek manuscripts with the ancient versions: especially at a time when many copies were altered in various passages to make them harmonize with the old Latin version, whence the *latinizing* manuscripts took their rise.

4. The *learned* transcribers of ancient manuscripts sometimes took the liberty of altering a word, by way of improving the sense, or at least, in their opinion, the purity of the language and style.

5. It frequently happened that a learned transcriber had several manuscripts before him, which he compared, in order to form what, according to his view, was an improved manuscript. Manuscripts of various sorts were thus blended together.

6. Errors might have easily crept into the text from the obliteration of many letters in ancient

manuscripts. Transcribers, in attempting to correct a supposed error, often introduced a new one.

8. Private individuals, who were in possession of ancient manuscripts, were often in the habit of adding marginal notes. When these notes consisted of single words, they were easily transferred by subsequent transcribers into the text. But larger scholia have been also introduced from the margin into the text, of which 1 John v. 7, is a remarkable instance.\* The number of these ancient scholia was so great, that they have been divided into two classes, viz. the critical, and the exegetical.

9. Another cause of many variations is to be found in the abbreviation of words, and in the artificial marks of such abbreviations.

10. As many old manuscripts were written in uncial or capital letters, and the words not divided by spaces or any marks of distinction, this served as a new occasion for the introduction of various readings.

11. The opinion which has been so widely spread, that many books of the New Testament were corrupted by heretics (so called) in order to prove their false doctrines by pretended texts of Scripture, induced the orthodox teachers to reject the readings of the heretical manuscripts, and to put others in their place.

12. On the other hand, that reading was always

\* See Appendix, at the end of the volume.—Tr.

favoured by the teachers of the catholic church, which agreed with their orthodoxy.

All these sources of various readings should be kept in view by those who would pursue the true method of correcting errors. The correction must be made by retracing the steps by which the text was corrupted.

OBSERVATION.—Future interpreters of Scripture, who are investigating suspected or doubtful readings, and who would aim at forming a solid judgment concerning their accuracy or inaccuracy, and concerning the different degrees of value of various readings generally, may be in some measure indeed assisted by the brief rules to which we must confine ourselves; but if they wish to make some further advancement in the criticism of the New Testament, they must make the works belonging to this critical department, of which a list is subjoined, their peculiar study. They must read for themselves the writings of Mill, Wetstein, Bengel, Semler, Griesbach, and Matthäi. Griesbach, especially, has given a historico-scientific form to the criticism of the New Testament. The principles laid down by this divine, for judging of the value of ancient manuscripts, and the division of them which he has made into classes and families, in the performance of which his ingenuity and zeal were equalled only by his conscientious integrity and strict good faith, constitute a sure and firm foundation, on which the future interpreter may securely build.\*

The writings which should be studied by beginners in the criticism of the New Testament, are added here, not so much in the order of time in which they were written, as according to the order in which they may be most suitably made use of by future interpreters in learning the rules of criticism.

JO. JAC. GRIESBACHII *Curæ in Historiam textus Græci epistolarum Paulinarum Specimen.* Jenæ, 1777.

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\* See Appendix at the end of this Section, p. 350.—TR.

After this may be read—

J. ALBERTI BENGELII Apparatus criticus in N. T. Edit. 2. curis Auctoris posterioribus aucta, curante Phil. Dav. Burkio. Tubing. 1763.

JOH. SAL. SEMLER'S Vorbereitung zur theologischen Hermeneutik. Halæ, 1760—1769. 4 Parts.

CHRIST. BENED. MICHAELIS, Tractatio critica de variantibus lectionibus N. T. Halæ, 1749. 4to.

J. JAC. WETSTENII Prolegomena in Nov. Test. notas adjecit etc. Jo. Sal. Semler. Halæ, 1764.

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\_\_\_\_\_, Libelli ad Crisin atque interpretationem Nov. Test. Editio cur. D. J. S. Semler. Halæ, 1766.

In this work there are also several important and useful critical remarks extracted from the writings of Bengel, Ridley, and John David Michaelis; but, in making further advances in this study, the following work should especially be made use of:—

JO. JAC. GRIESBACHII Symbolæ criticæ. Halæ, Tom. I. & II. 1785—1793.

Some other important works relating to the criticism of the New Testament shall be pointed out in the sequel.

§ 232. As no correct judgment can be formed of the New Testament readings, without a more intimate acquaintance with ancient manuscripts, we shall here commence by giving a short introduction to the principal sorts of them.

In accordance with the division already given, § 230, we here assume the existence of three classes of ancient manuscripts of the New Testament.

1. The recension of Western Asia or Greece, to which principally appertain the Codices of Chrysostom, and also the CONSTANTINOPOLITAN OR BYZANTINE recension.

2. The ALEXANDRINE, to which the recension of Palestine is closely allied.

3. The WESTERN recension.

The value of these various classes, or principal recensions of the text of the New Testament, is thus defined by Griesbach.

I. Those transcripts which were current in Western Asia and Greece, and which are still extant, contain an uncommon number of suspected readings. The reasons whereof are as follows :—

1. The learned transcribers of them took upon themselves the very great liberty of altering such words and phrases as seemed to them to hebraize, —or at least not to be pure Greek, or not sufficiently elegant,—into such as seemed to them to have the effect of rendering the Greek text more pure.

2. As there had been many new copies of the New Testament made in Greece, and as the old ones, which were used in private families, or by the learned in their studies, as well as those employed in public worship in the churches, were worn out by use, the older copies were thus gradually lost ; or they were altogether destroyed in the frequent wars, by the devastation of cities, and the destruction of libraries.

3. The more frequently other transcripts were taken from a newly made Codex of the third and fourth century, and the same use made of these, faults of transcription, and wilful alterations, were proportionally multiplied.

From these and other grounds stated by Griesbach, it follows, that the Codices of this class, although as old as the fifth and sixth centuries, are of no great authority notwithstanding, and must, in judging of various readings, be considered as of less weight than either of the two following classes :—

II. The Alexandrine Codices, especially those used by Clemens Alexandrinus and Origen, are, on the contrary, of high authority; for the number of copies published in Egypt was not so great; the learned in that country did not so often take the liberty of altering the Greek text; they, on the other hand, most highly prized the more ancient manuscripts; and it may therefore be asserted, with great probability, that the most ancient readings of the original text of the New Testament may be restored from the works of Origen alone.

III. § 233. The same observation will apply to the WESTERN class of Codices also. As early as the first and second centuries, many Latin translations of the books of the New Testament were published, of which several are still extant. The most ancient readings of the New Testament may be thus ascertained from these old translations. Jerome, in his biblical labours, and especially in his edition of the Vulgate, compared very ancient Palestine manuscripts. The more highly ancient Greek manuscripts were prized in Italy and in western countries in general, the less liberty was taken in making any alteration in them; consequently, the agreement of



a Greek with an ancient Latin reading is more often a proof of its genuineness than of its corruption. Indeed, it was probably in later ages that men took the liberty of altering some of the Greek manuscripts by the Latin version. Semler, Griesbach, Michaelis, and Haenlein, have therefore rightly asserted, that the suspicion which Richard Simon raised against all latinizing Codices, applies only to the more modern ones.

§ 234. Each of these three classes may be again subdivided into certain FAMILIES, or distinct races of manuscripts. There were, namely, in each of these three parts of the world, in the East, in Africa, and in the West, several ancient manuscripts extant, from which copies were taken, which spread into various cities and provinces. Each of these had some distinguishing and peculiar characteristic. This peculiarity equally followed all those copies which were derived from them.

Thence arises the first general rule :

1. In determining the value of a manuscript, and the genuineness of a reading, the *family* to which it belongs should be traced as strictly as possible, and it should be ascertained whether this family appears to harmonize more or less with the original writing from which it is derived.

In addition to this, the following general principles of criticism should be adhered to.

2. Inquiry should be made into the antiquity of the Codex from which a manuscript which contains

the various reading had flowed. Our chief concern in all this inquiry is with the antiquity of a *reading*, but not always with the age of the manuscript in which it is found. Some knowledge should therefore be acquired respecting the value of some of the principal Codices, such as A.,\* B.† &c.

3. Inquiry should be made into the *country* where the MS. was originally written; but this inquiry should not always be confined to the present manuscript, but rather to that from whence the various reading sprung. For there are Oriental and Egyptian manuscripts to be found in various parts of Europe, from which several copies have been taken from time to time.

4. Inquiry should be made with what Fathers a various reading agrees, and with which of them it differs. Not its antiquity only, but its genuineness also, may be proved from this.

§ 235. The remaining general rules, which should be observed in judging of readings and restoring the genuine one, are these:—

1. As the value of a manuscript rests not only on its antiquity, but also on the authority of the class or family to which it belongs, and on the antiquity of that Codex from which it was immediately taken, a manuscript of the tenth or eleventh cen-

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\* The Alexandrine MS. now preserved in the British Museum.—TR.

† The Vatican MS. in Rome, No. 1209.—TR.

ture may thus be of far more value than one which has descended from the fifth century to our times; namely, when the manuscript of the tenth century can be proved to have been immediately derived from one of the third or fourth.

2. The Alexandrine readings, confirmed by Origen, possess the greatest authority of all. (Griesbach has fully established this against Matthæi by facts.)

3. On the side of these are to be placed the old Latin versions.

4. When both, viz. the Alexandrine and the Western manuscripts agree, a reading has a *primâ facie* evidence of genuineness in its favour.

5. The force of this evidence is increased, when ancient versions, or even ancient Greek and Latin Fathers, confirm the reading.

6. That reading is best, not which has the *greatest number of*, but which has the *most credible*, witnesses in its favour. The authority of the ancient Greek Fathers of the Church in the second, third, and fourth centuries, is far superior to that of the subsequent Fathers; it should not, however, induce us to bring into doubt a good reading, which has been already confirmed.

7. When the ancient Alexandrine and Western manuscripts contradict each other, the grounds for determining which reading is to have the preference, must be deduced from oriental manuscripts and the ancient versions of the New Testament. The Syriac and the Gothic versions are here of great

weight, but the ancient Latin versions are of still greater. All three have been made *immediately* from the text, and are therefore to be preferred to all mediate ones, or translations from these versions.

8. When these ancient versions agree with the ancient Fathers in opposition to a reading, the reading becomes strongly suspected.

9. When of two readings one is more and the other less elegant Greek, the latter is generally to be preferred, as the Asiatics were in the habit of improving the style of their manuscripts.

10. A reading which is not very common, but which is suited to the sense of the passage, is to be preferred to another, which is more usual, but is less suited to the context.

11. When one reading is shorter and the other longer, the shorter is generally the best, as the longer frequently contains additions made for the purpose of explanation.

12. When a reading contains certain words which are exactly found in another passage of the New Testament, it cannot outweigh a reading which contains other words.

13. A reading which harmonizes with the style and manner of thinking of any of the writers of the New Testament, is to be preferred to another which is less agreeable thereto.

14. The reading of a passage, which contains a disputed doctrine in religion, is strongly to be suspected in the event of doubts arising respecting its

genuineness, when there are only some testimonies against it; for it is fair to conjecture that it may have been altered through a zeal for orthodoxy.

15. The early printed editions of the New Testament afford no sufficient ground for altering a reading, for they have not been made from the best manuscripts.

OBSERVATION.—Those who wish to make further progress in critical studies ought to consult the following excellent works, in addition to those already named, § 231.

JOH. MILLII, *Prolegomena*, ad edit. N. T. Oxon. 1707. fol.

RICH. SIMON, *Histoire critique du texte du N. T.* Rotterdam, 1684. 4to.

————— *Nouvelles observations sur le Texte et les Versions du N. T.* Par. 1695. 4to.

J. S. SEMLERI *Apparatus ad liberalem N. T. interpretationem.* Halæ, 1767. 8vo.

The peculiar readings of Asiatic manuscripts, or those of Chrysostom, will be found in one of the principal editions of the New Testament, viz. that of Christian Fried. Matthæi. Riga, 1782—1788. 12 vols. 8vo.

We cannot here stop to particularize the labours of Christian Benedict Michaelis, John David Michaelis, Knittel, Alter, Münter, Adler, Birch, and others, in the criticism of the New Testament.

Those students in theology, who are not able to enter upon such expensive studies, have, in Griesbach's convenient and portable edition of the New Testament, sufficient information as to the best and most probable readings. When the second



edition, of which only the four Gospels have been published, is completed, this critical edition will surpass all others in purity and correctness, and prove an inestimable treasure to the library of the clergyman.\*

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\* The first volume of the second edition of this immortal work, containing the four Gospels, appeared in 1796, with the imprint of *Londini et Halæ Saxonum*; and the second, with the imprint of *Halæ Sax. et Londini*, appeared in 1806, (the paper of the fine copies having been defrayed at the munificent expense of the Duke of Grafton;) but it was printed under Griesbach's own inspection. The second edition was reprinted at London in 1809; and again, very correctly, in 1819, in two handsome volumes, 8vo, with Griesbach's addenda of various readings inserted in their proper places; and a *fac simile* of the reading of Acts xx. 28, in the Vatican Manuscript B., is given from a transcript obtained by Mr. Taylor from the keeper of the Vatican Library. The reading is that of the old *Textus Receptus*, viz. *Εκκλησιαν του Θεου*, and not *Εκκλησιαν του Κυριου*, as in the Alexandrine, the Codex Ephremi, Codex Bezaë, and other ancient manuscripts.\*

No divine or theological student can pursue his studies satisfactorily without Griesbach's Testament. A new edition of Dr.

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\* Griesbach has classed the Peschito, or ancient Syriac version, among those opposed to the reading *Θεου*, as it uses neither the phrase, *church of God*, nor *church of the Lord*, but *church of Christ*. But this, although the reading of the *Editio Princeps*, appears to rest on the authority of Nestorian manuscripts, while the manuscripts of the Jacobites or Monophysites read, *church of God*; and this reading, which is confirmed by three ancient manuscripts, one written in the eleventh century, the other perhaps 500 years old, and another which appears to be much older, has been adopted into the text printed by the Bible Society for the Jacobite Christians of Travancore.

Some, however, who still vindicate the reading, *Εκκλησια του Κυριου*, maintain that *Θεου*, in the Vatican MS., is an interpolation



Griesbach's revision, considerably improved by fresh collations of manuscripts and versions formerly collated, and of some since discovered, has been commenced by Dr. Schulz, of Berlin, and the first volume published there in 1827, 8vo.; but there is reason to fear that the second volume of this beautiful and valuable work will never appear. The reader will be careful to distinguish this from the new revision of the text, by the Roman catholic Professor Scholz, which will be hereafter noticed. The following is the title of Dr. Schulz's edition :—

Novum Testamentum Græce. Textum ad fidem Codicum, Versionum, et Patrum resensuit, et Lectionis Varietatem adjecit D. JO. JAC. GRIESBACH. Vol. I. Quatuor Evangelia complectens. Editionem tertiam emendatam et auctam curavit D. DAVID SCHULZ. Berolini, 1827. 8vo.

The following opinion of the celebrated R. C. Professor Hug, who has been, in some respects, an opponent of Griesbach's system, faithfully expresses the character of this inestimable work :—

“The whole of this treasure, which in the mean time was added to the critical apparatus, a man, whose uncommon ability in critical works of this description we have praised above, comprised, arranged so as to be seen at once, and converted into another edition of the New Testament. With this he adorned the evening of a laborious and meritorious life, and left behind him a memory full of honour by means of this work, which in the multitude of critical materials which time daily develops, may be surpassed, but in clear and correct judgment scarcely will be.”—Introduction to the New Testament, Dr. Wait's Translation, Vol. I. p. 336.—Tr.

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or correction from the genuine reading *κυριον*,\* inasmuch as it agrees in the subsequent reading, *του αιματος του ιδιου*, with all the manuscripts with which it harmonizes in all other passages, and which here read *κυριον*.

\* Gabler's neueste Theol. Journal, 1799. Part IV. p. 409. Heinrichs in Acta Apost. Excurs. ix. Kuinoel Commentarius.

## APPENDIX.

BY THE TRANSLATOR.

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MOST of the modern editions of the Greek Testament have followed Griesbach's text; an accurate account of these will be found in Mr. Horne's Introduction, Vol. II. Bib. App. p. 24—27, 7th ed., to which I beg to refer the reader; but there is one edition which, as being founded on a system of recensions altogether different from that of Griesbach, I cannot pass over without some more particular notice: I mean the edition now publishing by Dr. Martin Scholz, one of the Roman catholic Professors in the university of Bonn, on the Rhine, and a pupil of the celebrated Professor Hug. It is entitled,

Novum Testamentum Græcè. Textum ad fidem Testium Criticorum recensuit, Lectionum Familias subiecit, e Græcis Codicibus Manuscriptis qui in Europæ et Asiæ Bibliothecis reperiuntur fere omnibus, e Versionibus Antiquis, Conciliis, Sanctis Patribus et Scriptoribus Ecclesiasticis quibuscunque, vel primo vel iterum collatis, Copias Criticas addidit, atque Conditionem horum Testium Criticorum, Historiamque Textûs Novi Testamenti in Prolegomenis fusius exposuit, præterea Synaxaria Codicum K. M. 262. 274. typis exscribenda curavit Dr. J. MARTINUS AUGUSTINUS SCHOLZ. Vol. I. Lipsiæ, 1830. 4to.

Dr. Scholz has bestowed twelve years of incessant labour in making researches for and preparing his edition, founded on the above system. For this purpose, he visited in person the libraries of Paris, Vienna, Landshut, Munich, Berlin, Trèves, London, Geneva, Turin, Florence, Venice, Parma, Rome, Naples, of the Greek monasteries at Jerusalem, of St. Saba, and the Isle of Patmos, and collated, wholly or in part, all the manuscripts of the New Testament in those libraries, together with the ancient versions, and the passages of the New Testament cited by the Fathers of the Christian Church.

As the system upon which this edition is founded is, as has been just said, one altogether at variance with that of the learned Dr. Griesbach, which is that adopted by Dr. Seiler, and the main principles of which have been described by him, it will probably be expected that some account should be here given of the peculiarities of Dr. Scholz's rival system. A very copious account of this will be found in the last edition of Mr. Hartwell Horne's Introduction, abridged from Dr. Scholz's Prolegomena to the first volume of his edition of the New Testament, the only one yet published, and from his *Biblische Critische Reise*; and I have gladly availed myself of his kind permission to make such use of the information which he has presented as I found convenient for the present work.

Professor Scholz has followed the celebrated Bengel, in maintaining the existence of only two great classes or recensions of manuscripts—the

Asiatic or Constantinopolitan, and the African or Alexandrine, which he does not acknowledge to be a different one from the Western or Occidental, although he entirely differs from that eminent scholar as well as from Griesbach, in giving the decided superiority to the Asiatic recension, which he strenuously maintains to be directly derived from the autographs of the apostles and evangelists, and thus to contain the original text, nearly in all its purity. Dr. Scholz is of opinion, that the text of this recension was equally fixed in the fourth century with the canon of the New Testament; after which time the veneration of believers for the sacred books would not allow of any change, and that the division of the manuscripts into *two* classes must have taken place before that period, as the alterations must have previously taken place. Any subsequent alteration he considers as of minor importance, and as having but a limited influence. After the original autographs, which were first used in Greece and Asia Minor, were lost or worn out, they were multiplied by numerous copyists, who did not imitate the audacity of the grammarians of Alexandria (hereafter referred to, pp. 354, 355), which he thinks improbable if the question related only to profane authors, and utterly incredible as regards the New Testament. On the contrary, he asserts, that the venerable Bishops, who presided over the churches of Greece, Asia, and the Archipelago, far from altering in any degree their sacred deposit, laboured, with pious vigilance, to preserve it pure

and unmolested; and, accordingly, that the text remained unaltered, with the exception of a few errors of the copyists, until the reigns of Constantine and Constans, when some Alexandrine MSS. were dispersed at Constantinople, whence alterations were introduced into many Byzantine manuscripts, a circumstance which accounts for a tendency in the Constantinopolitan family to approximate nearer to the Alexandrine text than we should otherwise expect.

Another argument of Dr. Scholz in favour of the superiority of the Asiatic recension is derived from its agreement with the independent text of the contiguous churches in Palestine, which he proves by an appeal to six Palestine manuscripts, particularly the Codex Regius Parisiensis 53, and to the Peschito and Philoxenian Syriac versions: the former executed in the third [others say the second], and the latter in the sixth century.

To the Asiatic class also, Dr. Scholz refers the Gothic, Georgian, and Slavonic versions, and the quotations from the New Testament which occur in the works of the ecclesiastical writers who flourished in Asia Minor, Syria, Palestine, and the eastern part of Europe, especially Greece and Constantinople.

The first class, or family, then, of Scholz, comprehends the manuscripts written within the limits of the Patriarchate of Constantinople, and which were destined for *liturgical* use, of which a greater number of copies was made at Constantinople, from



the fifth to the middle of the fifteenth century, than in all the rest of the Patriarchate, and transcribed and collated under the eyes of the superiors. The text of this Church was also generally adopted by other Christians who spoke Greek, after the diffusion of Islamism, when the text which had been used for divine service within the limits of the Patriarchate of Alexandria, and the manuscripts belonging to that class, disappeared almost entirely, and their text was, since the eighth century, only preserved in a few libraries by the lovers of literature, as curiosities, or venerable relics of ancient lost documents.

Such was the fate, according to Dr. Scholz's theory, of the *second*, or Alexandrine recension, which comprises certain manuscripts written in Egypt, and in the western parts of Europe, which latter Dr. Scholz comprises under the head of the Alexandrine family, because they exhibit the corrupted text of Alexandria.

Egypt then, he says, is the country whence the alterations of the text of the New Testament principally originated. They commenced in the very first century. This is demonstrated by the most ancient monuments of the text; for instance, the Codices -Vaticanus, Alexandrinus, and Ephremi, which unquestionably are copies of very ancient exemplars, and exhibit Egyptian interpolations. Witness, also, the Egyptian and Latin translations, made in the second and third centuries, after exemplars of the same description; and, finally, the quotations of the Fathers and ecclesiastical writers



of the same country. Clemens Alexandrinus, Origen,\* and Dionysius Alexandrinus, all made use of this text. The complaints of the ancient doctors of the Church, and of Origen in particular, relate to these manuscripts, and to the conduct of the Alexandrine copyists. Jerome employed manuscripts of both families. It is well known that at Alexandria, where great numbers of manuscripts were transcribed, the Grammarians were accustomed to correct in the margins whatever displeased them in any author whose productions they copied, which alterations were subsequently introduced into the text. Most of the Egyptian alterations were made in the first two centuries, and were consequently found in all the manuscripts of that family. A sufficiently large number of new interpolations, some of them very considerable ones, had a later origin. Such is the source of the principal differences observable in the Alexandrine family. This corrupt text was diffused more or less in the West, either in Greek manuscripts or in the Latin versions; and this circumstance accounts for its being constantly used by the Italian and African Fathers, as well as by Irenæus in the south of France. When, however, Jerome does cite the writings of any of his Asiatic fellow-countrymen, he gives the purest text which they used, that is, the Constantinopolitan.

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\* Dr. Nolan maintains the reverse; viz. that it was not this recension which Origen used. Scholz here agrees with Griesbach. See "Inquiry into the Integrity of the Greek Vulgate." By the Rev. F. Nolan. London, 1815. 8vo.

Although Dr. Scholz acknowledges that the Alexandrine MSS. were transcribed from copies valuable on account of their age and beauty, yet, as they were only intended to preserve the contents of those copies, and presented a different text from that generally received, they could not be employed in divine service; hence, they were for the most part negligently written, and with an incorrect orthography. Dr. Scholz also maintains that the traces of corruption, every where observable in the Egyptian exemplars, will be manifest by comparing them with the Constantinopolitan manuscripts, the remarkable agreement of which among themselves, and the scrupulous delicacy of the copyists who transcribed them, are, in his opinion, almost a proof of the legitimacy of this text, while every one of the Egyptian exemplars has so many peculiar variations, as to place the mutual relationship of that class of manuscripts beyond all doubt. To this class, Dr. Scholz refers the several Latin and Coptic versions, the Ethiopic, and the ecclesiastical writers who lived in Egypt and in the west of Europe. The Alexandrine manuscripts of the Text, though exceeding all others in antiquity, he considers notwithstanding to be less pure than those of the Byzantine recension; and, for this superiority of the Asiatic text, Dr. Scholz appeals to the most competent judges, and to the profoundly learned Dr. Griesbach himself, who very rarely followed the Alexandrine text, notwithstanding his predilection in favour of the ancient manuscripts in which it is

preserved ; for although Dr. Griesbach, as has been already noticed, p. 353, ascribed the highest rank to the manuscripts of the Alexandrine class, the authority of a *few* of which, in his estimation, outweighed that of a multitude of the Byzantine, yet he never adopted a reading from the manuscripts of this class into the text, unless it was confirmed by a variety of collateral testimony, principally drawn from the quotations of the ancient Fathers, and the versions made in the primitive ages.

Dr. Scholz has supported his separation of the text into *two* classes, by a strict collation of various manuscripts ; and by showing that they both exhibit, almost constantly, the same additions, omissions, and variations, with the exception of a few obvious mistakes of transcribers. His conclusion is, that the Constantinopolitan text, as it is actually found either in MSS. or in the Evangelistaria, Lectionaria, and other Asiatic books, must be regarded as the purest text, especially as it is that which has in every age received the sanction of the Greek Church, and been employed in divine service.

As to the form of the work, it confessedly takes Griesbach as its model ; and the notes, which are confined to the authorities for the various writings, are taken nearly verbatim from Griesbach, as will appear from the following example, in which Scholz's additions and alterations are inclosed in brackets. The example is the doxology at the end

of the Lord's prayer, which both Griesbach and Scholz have excluded from the text.

“ Ὅτι σου ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας.

“ [ὅτι σου ἐστίν, κ. τ. λ.] = B D [Z] (St. β.) 1. 17. (qui tamen *αμην* retinet) 118. 130. 209. Codex rescriptus Dublinensis collegii Trinitatis:—Griesbach (id quod Z.—Tr.) Codices antiquissimi e quibus Lucas interpolatus est. Scholiastes [Schol. Scholz.—Tr.] cujus [quorum] annotatio in codd. pluribus (apud Wetst. Birch. et Mt. Griesbach.—Tr.) [in codicibus multis a me inspectis et collatis] legitur hæc : το δὲ· ὅτι σου, κ. τ. λ. ἐν τισιν οὐ κεῖται μεκρί του *αμην*. [In aliis affertur : in codicibus antiquis multis hæc verba non reperiri ; in aliis vel liquore rubro tantum scripta vel margini adjecta sunt. [Spuria rejicit] Scholiastes ad Lucam in cod. 36, qui notavit, apud Lucam terminari orat. verbis *μη εἰσενεγκῆς ἡμᾶς εἰς πειρασμόν*, Matthæum autem addidisse *ἀλλὰ ρησαὶ ἡμᾶς ἀπο τοῦ π(ονηροῦ)*, Gr.). Ev. 2 in marg. adscriptam habet orationem dom. Græce et neogræce absque doxol. (*ogia*) [item] Ed. Compl. (addito tamen *αμην*). Copt. Ar. r(om) et p(ol.) Cod. ar(ab. Gr.) Medicaeus. Cod. Kirst(enii, Gr.) lineolis notat. Pers. w. It(al.) (exc. Brix. et apud Sabat(ier) Germ. 1.) Sax. Vulg. (retinet Amen, quod tamen abest a codd. ms(ti)s. nonnullis, v. c. Tol(et). Harl. Emm(er). [multis codd. regis Paris.] aliis.) Patres [P. P. Scholz.—Tr.] gr. etiam ubi orat(ionem) dom. et singula ejus partes copiose, explicant, ut Orig.[Or.] Cyr. hier. (in catech. mystag.) 5 Max. Nyss. qui suam expositionem his quidem verbis concludit : *Χαρίτι Χριστοῦ, ὅτι αὐτοῦ ἡ ὄν. καὶ ἡ δόξα ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ αἰ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμην* ; sed pro parte sacri textus neutiquam hæc habuisse videtur. Similiter Cæsarius [Dial. III. 116] doxologiam, non ut scripturæ, sed ut liturgiæ partem, his affert hanc : *σου ἐστὶ το κράτος καὶ ἡ βας. καὶ ἡ ὄν, καὶ ἡ δόξα τοῦ π. καὶ τοῦ ὕ. καὶ τοῦ ἁγίου π. νῦν καὶ αἰ καὶ εἰς τοὺς αἰῶνες τῶν αἰῶνων*. Etiam Massilianos accusat Euthymius quod contemnant epiphonema *προσθεῖν* a patribus, hoc scil. *ὅπου τοῦ ἐστὶν ἡ βας. καὶ ἡ δόξα τοῦ πατρὸς κ. τ. νῦν καὶ τοῦ αγ. π.* [cf. etiam Cantacur. Hist. Vol. I. p. 551, 17. ed. Bonn.] Atque sic post *δόξα + τοῦ π. καὶ τοῦ υ. καὶ τοῦ αγ. π.* 157, 225. Omittunt doxologiam Patres Latini omnes. Tert. [de Orat. et de

fug. in persec.] Cypr. Juv. Chrom. Ambr. [de Sacram, 5, 4. 6, 5.] Sedul. Fulg. Hier. qui nec in Ev. Nazar[æorum] invenisse eam videtur. || *Adest doxol[ogia]* [in codicibus Græcis, si supra laudatos excipias, omnibus, a me inspectis et collatis, sed adest etiam in editionibus plerisque,] in Syr. utr. Syr. hier. Erp. Pers. p. et m.s. Pocock. Æth. Arm. [Georg.] Goth. Slav. Copt. paucissimis codicibus in m. [Sahid. (habet ita: ἡ δύναμις καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων)] Codicibus lat. aliquot. Constitut. (semel ut rec. semel (sic) [ita] ὅτι σου ἐστὶ ἡ βασιλεία εἰς τοὺς αἰῶνας, ἀμην.) [καὶ ἡ δυν. . . . πνεύματος] Isid. pel. Chrys. aliquoties. Theophyl. Euth. Germann. constant. (ὅτι σου ἐστὶν ἡ βασ. καὶ ἡ δυν. καὶ ἡ δόξα τοῦ π. κ. τ. υ. κ. τ. α. γ. π.) Op. imp. (quoniam tuum est regnum, et virtus et gloria). Pseudo-Ambr. de sacram, doxologiam affert satis verbosum, sed alibi orat. dom. absque ea recitat, nec in explicatione eam attingit. [Egomet cum Complut. Erasmo, Camerario, Grotio, Millio, Bengelio, Wetstenio, Griesbachio, eam ut spuriam rejeci. Nam testes bonæ notæ permulti eam plane omittunt, in aliis eadem vel diversimodo refertur, vel speciem additamenti habet; præterea multas abcausas probabilius est, e formulis liturgiis Matthæo eam illatam esse, quam ob Lucam xi. 4, qui nullam habet doxologiam, eidem subtractam. Quum enim vs. 14. 15, argumento firmetur sententia v. 12. quis tandem sibi persuadeat, doxologiam fiduciæ plenam tam obiter esse annexam, ut v. 14. sine magna asperitate ad v. 12 redire possit Jesus? Eadem de causa vocabulum ἀμην, quam nonnulli libri, qui doxologiam omittunt, tuentur, exterminandum putavi.]”

For the character and merit of Scholz's labours, Professor Clarisse\* refers to Schulthes's Theological Annals for 1826, and Dermout's Collectanea Critica, and adds the following observations, from which it would appear that this erudite professor still gives the preference to Griesbach's system. When the second volume of Scholz's splendid work appears, which is likely to happen in the course of the present or early in the next year,

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\* Encyclopædia Theologica, p. 184. 1832.



we shall have better data on which to form a correct judgment.\*

“ In Crisi V. T. exercenda jam operæ pretium est attendere ad Codicum manuscriptorum tantum non omnium convenientiam inter se, et communem haud raro dissensum a Versionibus, sive Alexandrinâ, sive Syriacâ, sive Arabicâ, item a Paraphrasibus et interpretationibus Chaldaicis aliisque, mire rursus inter se convenientibus, vel secum invicem pugnantibus. Qui consensus nonnullorum inter se ubi deprehenditur constans, tum præsertim, cum dissensus cum aliis æque constans est, ducit ad agnoscendas diversas textus veteris Hebræi *recensiones*, testiumque criticorum classes vel familias. In crisi vero N. T. dudum est cum Bengelius talem familiarum conjunctionem et diversitatem subodoraretur: eam Semlerus postea propugnavit quoque: nemo tamen Griesbachio hanc doctrinam accuratius exposuit, et in usum criticum convertit (quatuor nempe recensiones distinguente, Alexandrinam nimirum, Occidentalem, Constantinopolitanam vet. et nov. sive mixtam;) a quo verbis magis quam re dissentit Hugius (cui præplacet distinctio, 1.) της κοινης εκδοσεως, quæ fuerit textûs conditio antequam ulla ei opera Critica fuisset adhibita, 2.) Ed. Hesychianæ, 3.) Lucianæ et 4.) Origenianæ):† frustra obloquentibus nonnullis, Matthæio, e. g., Scholzio, aliis.”

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\* Dr. Scholz denies that any revision of the text whatever took place from the first to the fifteenth century. See his *Prolegomena*, p. 24. For further particulars respecting Scholz's edition see the note, pp. 402, 403, *infra*.

† *Encyclopædia Theologica*, pp. 168, 169, 170, by Theodore Adrian Clarisse, D D. Professor of Theology in the University of Leyden. Lugd. Bat. 1832. 8vo.



## SECTION III.

*General Rules and Principles for investigating the sense of the books of the New Testament by means of Philology or the Knowledge of Languages.*

## I.

On the Origin and peculiar State of the Greek of the New Testament, and of the Aids to be derived from thence towards its Explanation.

§ 236. A historical acquaintance with the origin of the Greek style of the New Testament, will considerably facilitate its correct interpretation.

The Jews, after their return from the captivity, spoke no more the ancient Hebrew language, but a dialect composed of their old vernacular tongue, mixed with Chaldee, (or rather Babylonian), and Syriac.

But, after the conquest of Palestine and other oriental provinces by Alexander the Great, when, in process of time, Syria and Egypt were taken possession of by his generals, and were governed as separate kingdoms, the Greek language, especially that spoken in Macedon, spread not only through Egypt and Syria, but also into Palestine, and many other eastern countries. This first led numbers

of the Jews to acquire a knowledge of the Greek language, which they did with the more avidity, as they were thereby the better enabled to carry on an advantageous commerce with the Greeks. The constant wars which were afterwards waged by the kings of Syria and Egypt, chiefly in Palestine, brought the Greek language still more into use among the Jews in that country. Jews came from all the regions of the earth through which they were dispersed, to Jerusalem to the feasts: many of them fixed their abode and spent there the remainder of their lives. Thence arose a mixture of various Jewish languages in this city, which gave rise to a peculiar dialect, which might be called the Jerusalem or new Aramaic, and which is discoverable in the Chaldee Paraphrases or Targums of the Old Testament. In this dialect there occur words derived from various languages—the Persian, Arabic, and even the Latin. Afterwards, when the Jews became subject to the Roman sway, it was natural that certain new words should be mixed with the ancient language, in order to express new objects.\*

A vast number of Jews from many countries repaired to Egypt, where several families settled in Alexandria. Here they became acquainted with the Greek literature and philosophy. Here, also, in the reign of Ptolemy Philadelphus, most of the

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\* See Dr. PFANNKUCHE's tract, already referred to, in Eichhorn's General Library, Vol. VIII. p. 365 [and Biblical Cabinet, Vol. I. Edinburgh, 1833. Also the note p. 400, *infra*.]—Tr.

books of the Old Testament were translated from Hebrew into Greek, and this translation was much used, not only in Egypt, and especially in Alexandria, but also by those Jews who dwelt in Macedon and Greece. From this time there arose a division between two sects of Jews, the Hebrew and the Greek. The chief abode of the former was Palestine, Arabia, Syria, Babylon, and other eastern countries; the latter were dispersed not only in Upper Asia, but also throughout a great part of Africa.

§ 237. As, in the schools of the Greek Jews, Moses and the Prophets, although publicly read in Hebrew, were interpreted in Greek, and Greek hymns sung, there thus was formed a Græco-Jewish theological language, which cannot be regarded as a peculiar dialect of Greek, like the Attic, Doric, and others, but which was altogether peculiar to the Greek Jews. It was founded on the Hebrew of the Old Testament, and on the Septuagint translation, together with the Macedonian dialect of Greek. Hence it is evident that this peculiar religious dialect was not pure but rather Hebraic Greek.

From this history of the origin of the Greek ecclesiastical dialect, the first rules are to be derived for the explanation of the New Testament writings.

OBSERVATION.—I have advisedly abstained from calling this the Hellenistic dialect. The reason will be seen hereafter.

§ 238. This origin of the New Testament language has been long overlooked by interpreters, and this omission has occasioned the introduction of several erroneous methods of interpreting the New Testament. The mistaken principle had been adopted, that as the Bible was written by the inspiration of the Holy Ghost, it ought to be considered, not only in regard to the doctrine it contained, but also in regard to its language and style, as the most perfect of books, and consequently as written in the purest Greek. Many divines, therefore, laboured with much zeal in comparing passages of pure Greek writers with the New Testament, with the design of showing that the words and phrases existing in the latter had been also used by those classical writers. This class of divines, who were known by the name of Purists, overlooked the grand point, that their concern here was not merely with single words and trivial phrases, but also with the whole form of the composition; and that the identical Greek words used by those writers obtained quite a different signification, when employed in the Scriptures of the New Testament to denote the truths of the Christian religion. To these belong—

HENR. STEPH. PFOCHENIUS, *Diatrise de linguæ Græcæ N. T. puritate.* Amst. 1629.

JAC. GROSSIUS, *trias propositionum theolog. stilum V. T. Græcum a barbarismis vindicantium, &c.* Jenæ, 1640.

ANT. BLACKWALL, *auctores classici sacri defensi et illustrati* [The Sacred Classics defended and illustrated. London, 1727—1731. 2 vols. 8vo.] *Ex Angl. Latinum fecit CHRIST. HOLLIUS.* Lips. 1736. 4to.

JOH. CHRIST. WOLFF Curæ philologicæ et criticæ in N. T.  
Hamb. 1733—1735. Vol. IV. 2d Ed. 1741. 4to.

§ 239. A much better judgment was formed concerning the language and style of the New Testament by DANIEL HEINSIUS, in his work *De Lingua Hellenistica*, Lugd. Bat. 1643, 8vo.; who, however, fell into the mistake of fabricating a peculiar Hellenistic dialect. For this he was severely handled by Claudius Salmasius, in his works *De Hellenistica*, *Funus lingue Hellenisticæ*, and *Ossilegium lingue Hellenisticæ*, in which he endeavoured to show that there had never been such a dialect as the Hellenistic, taking the word in the sense of a distinct dialect, such as the Attic, Doric, &c. Hence arose a dispute more about words than things. [At the same period, THOMAS GATAKER published his learned treatise *De Novi Instrumenti stylo*. London, 1648. 8vo.—H.] Afterwards, JOHN VORST, having examined the style of the New Testament from the true point of view, formed quite a different opinion on the subject, in his excellent work, *Philologia sacra; de hebraismis N. T.*; an enlarged edition of which appeared at Amsterdam in 1665, 4to. with the title *De hebraismis*. The late Professor Fischer republished this work, with notes, at Leipsic, in 1778. Besides these admirable works, the following are worthy of attention, in acquiring a right method of judging of the Hebrew-Greek style of the New Testament, and investigating the true sense of hebraising passages.

JO. OLEARII de stilo N. T. liber auct. a JOH. CONR. SCHWARZ, cum JOH. HENR. BOECLERI de lingua N. T. originali dissertatione. Coburgi, 1721. 8vo.

JOHN LEUSDEN, de dialectis N. T. edit. J. F. FISCHER. Lips. 1792. 8vo.

FRID. GUIL. STURZII disp. de dialecto Alexandrina. Lips. 1780. Continued under the title, de Alexandrinismis et Macedonismis in N. T. obviis. Lips. 1780. With Supplements. Gera, 1788—1793-4.

A complete view of the disputes on this subject, with observations thereon, will be found correctly given in S. F. N. MORI super hermeneutica N. T. acroases academicæ. With the supplements of H. C. A. EICHSTAEDT. Vol. I. pp. 195—238.

[JOH. ANTH. LOTZE, Oordeelkundige Inleiding tot de schriften des Nieuwen Verbonds [Critical Introduction to the Writings of the New Testament]. 1 Vol. Amst. 1803, §§ 89—92.—H.

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## II.

Investigation of the grammatico-historical Sense, through the Medium of Philology.

§ 240. The aids which have been already noticed in Part I. of this work, for discovering the true sense of the books in the Bible, equally apply, in a general sense, to the interpretation of the New Testament. ETYMOLOGY, the USAGE OF WORDS, VERBAL and REAL PARALLELISM, the CONTEXT, the SCOPE, AND THE ANALOGY OF THE SUBJECT, should be, above all, attended to. There are, notwithstanding, in the application of the general rules to the New



Testament, divers useful observations and cautions to be borne in mind, which shall be noticed here.

§ 241. And first, as regards ETYMOLOGY, the derivation of a word, and its primitive signification, may not only lead to the discovery of the possible sense, but, with the help of the context, may bring us acquainted with the actual sense, and should, therefore, be never overlooked. But with the aid of etymology alone, no more can be proved than the *possibility* of a word having such signification. And etymology is a less certain criterion of the actual sense of a word in the New Testament, as the books contained therein were written at a time when the Greek language had widely diverged from its origin and first formation, and as the Greek Jews were easily led to use certain words in a somewhat different signification from that which they ought to possess with relation to their radical sense. Instance only the words *πληροφοροεσθαι*, *πλουτος*, and such like. How far is the sense of these often removed from their primitive signification !

OBSERVATION.—Those who are determined to study for themselves the interpretation of the New Testament, will find their best guide in Schleusner's Lexicon, which is especially valuable from the accuracy with which it traces the progressive genealogy of the signification of words. MORUS, *Hermeneutica*, Vol. I. p. 178. [Schleusner, however, often errs, either in giving to words unauthorized meanings, or in not correctly defining the progress of their signification: not to mention, that he frequently commits mistakes in regard to the primitive signification of words, from not paying sufficient attention to the analogy of the language.]—HERINGA.

§ 242. As the language of the New Testament had its origin from the Greek Jews, and as the religion of the New Testament is based on the writings of Moses and the Prophets; the first and principal helps for investigating the usage of words in the writings of the Evangelists and Apostles, are the two following, namely, the text, and the Greek translation, of the Old Testament.

Jesus and his Apostles thought and spoke in the Syro-Chaldaic tongue, which was mixed with Hebrew phraseology. Hence it follows, that the sense contained in the Greek words will be with most certainty discovered by a comparison of the Greek with the Hebrew and Syro-Chaldaic. This Syro-Chaldaic dialect will be best learned, as has been already observed, from the Chaldee paraphrases of the Old Testament, especially the Jerusalem Targum.

But for future interpreters of the New Testament, next to the Hebrew, nothing is more necessary than some acquaintance with the Alexandrine version of the Old.

OBSERVATION.—There ought, therefore, to be a Chrestomathy compiled from the Septuagint version, in which those passages should be especially selected which have some relation to the faith and morals of the New Testament, or at least have some significant influence on their interpretation. Lippert, the Rector of the Academy of Erlangen, has made a commencement of this work in his academic Programma. If Holmes's\* attempt prove

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\* This magnificent work, of which only the book of Genesis was published in Seiler's time, has been at length completed; but Dr. Holmes only lived to publish the books of Moses and

successful, we may expect a still more accurate work, in respect to the readings. To acquire a right use of the Alexandrine translation, beginners should chiefly read—

JOH. FRID. FISCHER, *Prolusiones de versionibus Græcis librorum Vet. Test. litterarum Hebraic. magistris.* Lips. 1772. 8vo.

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Prolusiones quinque, in quibus varii loci librorum divinorum, eorumque versionum veterum, maxime Græcorum, explicantur atque illustrantur. Lips. 1779.

Also,

Eichhorn's and Stroth's *Tracts in the Repertory of Biblical and Oriental Literature*, Vol. I. N. 4 & 9. V. 2, & VIII. 6.

§ 243. The Fragments of the Greek versions of Aquila, Symmachus, and Theodotion, do not, owing to their incompleteness, serve to throw so much light on the interpretation of obscure passages of the New Testament; but they deserve to be consulted in important cases, which may be

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Daniel, which he finished a short time before his death in 1805; after which the work was continued by the Rev. J. Parsons, under whose care the second volume was completed, in 1818, comprising the rest of the historical books. The third and fourth volumes, containing Job to Jeremiah, were published between 1819 and 1825, and the last volume, containing the apocryphal books, between 1825 and 1827.\* For a full account of this splendid and accurate work, see *Eclectic Review*, Vol. II. Part I. and *Classical Journal*, Vol. IX. pp. 475—479, and Vol. XIX. pp. 367—372. The work is entitled

*Vetus Testamentum Græcum, cum variis Lectionibus.* Editionem a ROBERTO HOLMES, S.T.P. [Dean of Winchester]; inchoatam continuavit JACOBUS PARSONS, S.T.B., Tom. II. —V. Oxonii, e Typographeo Clarendoniano. 1818-27. Folio.—Tr.

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\* Horne's *Introduction*, Bib. App. p. 43.

done with the greater facility, as we possess the following portable edition, viz.

Hexaplorum ORIGENIS quæ supersunt auctiora et emendatiora quam a Flaminio Nobilio, Johanne Drusio, et tandem a Bernhardo de Montfaucon concinnata fuerunt. Edidit Notisque illustravit C. FRID. BAHRDT. Pars I. & II. Lips. et Lubec, 1769, 1770. 8vo.

Good examples of their use will be found in the following smaller books :—

JOH. GODFR. SCHIARFENBERG, Specimen animadversionum, quibus fragmenta versionum Græcarum V. T. illustrantur. Lips. Spec. 1, 1777. 2, 1781. 8vo.

JO. FRID. SCHLEUSNER, Curæ hexaplares in Psalm. libros ex patribus Græcis. Goett. 1785. 8vo.

JOH. FRID. FISCHERI Clavis reliquiarum versionum Græcarum V. T. specimen. Lips. 1758. 8vo.

In order to facilitate the use of the Greek translation of the Old Testament, as well as of the Apocryphal books, in elucidating the books of the New, Concordances may be used with advantage. The best is—

ABRAHAM. TROMMII Concordantiæ Græcæ V. T., 2 vols. fol. Amsterdam, 1718 ; together with Biel's [now superseded by Schleusner's] Lexicon to the Septuagint. 3 vols. 8vo. Leipsic, 1820-21. Glasgow and London, 1822].—TR.

In like manner, but not with so much certainty, elucidations of the New Testament may be derived from the pseudepigraphal books, of which sufficient use has not been hitherto made. There are several among them, the language of which differs but little from the Greek of the New Testament, of which some seem to be an imitation. These will be found in,

Codex Apocryphus N. T. collectus a JOH. ALB. FABRICIO, Ed. 2. Part III. Vol. II. Hamb. 1719, 1743. 8vo. And Codex Pseudepigraphus V. T. 2d Ed. Vol. II. Hamb. 1713, 1722. 8vo.

Copious accounts of these pseudepigraphal works will be found in—

JOH. FRID. KLEUKER, über die Apokryphen des N. T. über ihren Ursprung, Inhalt, und Zweck, &c. [On the origin, contents, and design of the Apocryphal Books of the New Testament, &c.] Hamburg, 1798. 8vo.

[Auctarium Codicis Apocryphi N. T. Fabriciani, continens plura inedita, alia ad fidem cod. MSS. emendatius expressa. Congessit, disposuit, edidit, ANDREAS BIRCH. Hafniæ, 1804. 8vo.

Acta S. Thomæ Apostoli. Ex Codd. Paris. primum edidit, et adnotationibus illustravit J. C. THILO. Lipsiæ, 1823. 8vo.

A copious collection of the Apocryphal books of the New Testament is given, with English translations, in the learned Mr. Jones's work, entitled, "A new and full Method of settling the Canonical Authority of the New Testament. By the Rev. JEREMIAH JONES;" first published in 1726, two years after the death of the author, who died at the early age of thirty-one. A new edition issued from the Clarendon press at Oxford in 1798, and another in 1827. This is a most elaborate work, and most valuable for the time when it was published; but a new work on the Canon, adapted to our times, has become a great desideratum, in consequence of the extensive and varied information which has been since obtained on this subject. From Mr. Jones's work, Mr. W. Hone extracted, without acknowledgment, his publication, entitled, *The Apocryphal New Testament*, London, 1820-21. 8vo., dividing it into verses similar to those in our modern Bibles; with the view, no doubt, by giving a similar appearance to those ridiculous legends, of reflecting on the sacred originals of the books of the New Testament, which, however, it is well known, contain no such divisions. But the most complete collection of the Apocryphal Books of the New Testament is the following:—

Codex Apocryphus Novi Testamenti e libris editis et manuscriptis, maxime Gallicanis Germanicis et Italicis collectus, recensitus, notisque et prolegomenis illustratus, operâ et studio JOHANNIS CAROLI THILO. Tom. I. Leipsiæ, 1832. 8vo.



The Prolegomena, which treat on the collations, editions, and versions, of the Apocryphal Gospels, “ are succeeded by the History of Joseph the Carpenter, in Arabic and Latin ; the Gospel of the Saviour’s Infancy, also in Arabic and Latin ; the Protevangelion of James, and the Gospel of Thomas the Israelite, in Greek and Latin ; the Gospel of the Nativity of Mary, and the History of the Nativity of Mary and of the Saviour, in Latin ; the Gospel of Marcion, collected by Dr. Augustus Hahn, from ancient documents, in Greek ; the Gospel of Nicodemus, in Greek and Latin ; a Narrative of the Apprehension and Death of Pilate, in Greek ; a collation of the manuscript of the mutilated and altered Gospel of John (which is preserved in the Archives of the Templars of St. John of Jerusalem at Paris,) with Griesbach’s text. So numerous are the alterations, &c. in this Gospel, that Dr. Thilo considers it altogether as an apocryphal writing, and has therefore given it a place in his collection of the Apocryphal Books of the New Testament. The volume closes with an Apocryphal Book of the Apostle John, in Latin, which abounds with Gnostic notions. Various readings and notes are placed, throughout, at the foot of each page : and, besides the general prolegomena, there is much curious prefatory matter relative to several of the pieces here printed. Dr. Thilo has discharged his arduous duties as editor, with equal industry and ability.”—Horne’s Introduction. Bib. Index, p. 141, 7th Ed.]—TR.

§ 244. The hebraizing Greek style, as has been already observed, generally prevails throughout the apocryphal books of the New Testament. These writings are therefore of the greatest use, next to the Septuagint version, for aiding the acquisition of an intimate knowledge of the New Testament Greek. As the Alexandrian Jew, Philo, philosophized on the objects of the Jewish religion in the Judæo-Alexandrine dialect, his works are of the utmost importance in the interpretation of the New Testament, and have been already applied to



that purpose, with the best results, by the learned Carpzov, Lösner, Kühn, and others.

Flavius Josephus, the historian, laboured to write elegant Greek, and to imitate the Greek profane writers in the form of his periods, as well as his entire phraseology. He could not, however, altogether avoid the common Judæo-Greek mode of expression in uttering his sentiments, at least in such passages of his works as treat of the religious objects, manners, customs, and sects of his own countrymen. Krebs, Kypke, Schleusner, and others, have therefore been very happy in their elucidations of many passages of the New Testament, from his writings.

JOH. BENEDICT CARPZOVII *Exercitationes in Pauli Epistolam ad Hebræos, ex Philone Alexandrino.* Helmstad, 1750. 8vo.

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Stricturæ in Epistolam Pauli ad Romanos. Adpersi subinde sunt flores ex Philone Alexandrino. 2d Ed. Helms. 1758. 8vo.

CHRIST. FRID. LOESNERI *Observationes ad Nov. Test. e Philone Alexandrino.* Lips. 1777. 8vo.

A. F. KÜHNII *Spicilegium Lœsneri Observationum in N. T. e Philone.* Lips. 1788. 8vo.

[JO. BAPT. OTTH *Spicilegium, s. excerpta ex Flav. Josepho, ad Novi T. illustrationem, cura Sigeb. Havercampi.* Ludg. Bat. 1741. 8vo.

GEORG. DAVID KYPKE, *Observ. Sacræ in N. F. libros ex auctoribus potissimum Græcis et antiquitatibus.* 2 vols. 8vo. Wratelav. 1755.]—H.

JOB. TOB. KREBSII *Observationes in N. Test. e Flavio Josepho.* Lips. 1755. 8vo.

Krebs also, in his *Novum Lexicon Græco-Latinum* N. T. Christ. Schoettgenii locupletatum, Lips. 1765, 8vo., applied many passages from Josephus to the determination of the sense of words in the New Testament, but this has been accomplished with a greater degree of judgment as well as industry by Schleusner, in his inestimable work—

*Novum Lexicon græco-latinum in Novum Testamentum con-gessit et variis observationibus philologicis illustravit* JOH. FRID. SCHLEUSNER. Lipsiæ, 1792. 2 vols. 8vo.

[2d Ed. 1801 ; 3d Ed. 1818—reprinted, Edinburgh 1814, and Glasgow 1817, 2 vols. 8vo.; and Glasgow, 1824, 1 vol. 4to., and 2 vols. 8vo.

To this may be added :—

*Lexicon Manuale Græco-Latinum in Libros Novi Testamenti, auctore* CAROLO GOTTLIEB BRETSCHEIDER. Lipsiæ, 1824. Editio secunda, auctior et emendatior. Lipsiæ, 1829.

This valuable Lexicon is remarkable for the numerous illustrations drawn from the Septuagint, and Apocryphal books, both of the Old and New Testament. For the other Lexicons, I must refer to Mr. Horne's Introduction. Bib. App. pp. 179—200.]—TR.

§ 245. The TALMUDICAL and RABBINICAL writings are not all of equal utility in investigating the *usus loquendi* of the New Testament. They must, therefore, be distinguished, as has been already in some measure done, into ancient and modern. There are but few remains extant of Rabbinical writings so ancient as the time of Christ; and we are acquainted with the language which then prevailed in Palestine only from the Chaldee Paraphrases of the Old Testament, especially the Jerusalem Targum. The Talmudical language has hitherto been of little benefit, and the modern Rabbinical,

of the tenth and following centuries, ought to have been more sparingly used in discovering the sense of the New Testament than it has actually been by some distinguished writers, such as Lightfoot,<sup>1</sup> Schoettgen,<sup>2</sup> Meuschen,<sup>3</sup> and even Wetstein.<sup>4</sup>

1. JOH. LIGHTFOOTI *Horæ Hebraicæ et Talmudicæ* in N. T. operum edit. ii. Frankfort, 1699. 2 vols. fol. Vol. II. p. 483—940.
2. CHRIST. SCHOETGENII *Horæ Hebraicæ et Talmudicæ* in Universum N. T. Dresden and Leipsig, 1733, 1742. 2 vols. 4to.
3. J. GERH. MEUSCHEN, *Novum T. ex Talmude et antiquitatibus Hebræorum illustratum*, curis Balth. Scheidii, Jo. Andr. Danzii et Jac. Rhenferdi editum una cum suis propriis dissertationibus. Lips. 1736. 4to.
4. J. J. WETSTENII, *Annot. in N. T.*

[The quotations from Jewish writings applied by modern writers, such as Eichhorn, in his *Commentarius in Apocalypsin*, to the real or imaginary illustration of the New Testament, are principally taken and copied, together with their Latin translations, from these authors, as also from Drusius, De Capellen, and Grotius.]—HERINGA.

§ 246. Several of the ancient Fathers applied themselves, in a most praiseworthy manner, to the investigation of the usage of words in the New Testament. In order, however, to occasion no unnecessary trouble to future interpreters in seeking for helps to the interpretation of the New Testament in the writings of the Fathers, they should learn what particular Fathers they ought to consult, and *how* they should consult them.

1. The Fathers of the Church were originally

either Jews, or Pagans. The learned Jews brought with them into the christian religion which they had embraced, their own *Midraschim*, and an extravagant passion for allegorical interpretation.\* Those who had been pagans had no knowledge, or at least scarcely any, of the Hebrew language, and were novices even in the use of the Greek Bible, which they treated nearly as they did the works of profane Greek writers; and on this very account explained it, sometimes in one way, sometimes in another, according to circumstances. There are, therefore, extant but few writings of those Fathers, in whose guidance we can venture to place unlimited confidence; but whose works we must regard merely as archives,—as a collection of testimonies to the ancient mode of interpretation, from which we may with much caution select the most probable. The best of the ancient interpreters are, Origen, Chrysostom, Jerome, Theodoret, and Theophylact. The two last have made compilations from the writings of the others, and combined such parts as they thought proper.

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\* What the author says of the addiction of many of the Fathers to allegorical interpretations of Scripture is very true; and it is equally true that this mode of treating the Holy Scriptures is of Jewish origin. But I do not know how he can represent these Fathers as native Jews. They were either of heathen extraction, or born of christian parents. This subject is, throughout, superficially and inaccurately treated. We should prefer referring beginners to Ernesti's Institut. Part II. (III. of Ammon's Edition,) ch. ix. §§ 1—30.—HERINGA.

2. Now as to the question, *how* we are to make use of their exegetical writings?

(1.) They serve, in the first place, to acquaint us, how they themselves understood and interpreted various passages of the New Testament. But here, especially in regard to Origen, we must distinguish the grammatical interpretation, of which he has furnished many happy examples, from the allegorical, in which he was too much inclined to indulge. Erasmus examined this Father's writings with great diligence, and made use of them for explaining the New Testament, in which he has been followed by many interpreters.

(2.) In the second place, they serve to elucidate the signification of Greek words, as they make mention so often in their writings of the religious and moral objects, and of other things and events, which occur in the New Testament. Considered in this respect, much remains to employ the labours of future interpreters.

OBSERVATION.—Few of the clergy can make use of the *Catenæ Patrum*, particularly those who are removed from the vicinity of extensive libraries. It were, therefore, to be wished, that a selection from these *catenæ* were published in a cheap edition.

[Even those who can obtain good editions of Origen, Chrysostom, Theodoret, and Theophylact, would do well also to procure these concatenated extracts from divers of the Fathers. Compare ‘*Observationes de catenis Patrum Græcorum in Novum Testamentum, quas, sub præsidio Johann. Aug.*

Noesselt, *def. auctor* Jo. Frid. Sigism. Augustin. Halæ Magd. 1762. 4to.; also Ernesti Instit. interpr. N. T. Part II. (Ammon's edition, Part III.) cap. ix. § 23; and Noesselt's Anweisung, u. s. w. § 419. 421.]—HERINGA.

§ 247. For the Exegesis of the New Testament there have been also compiled GLOSSES, or brief illustrations; also SCHOLIA, that is, short, but still somewhat more ample elucidations than the glosses. Many of these will be found in the celebrated *Glossarium Magnum* of Hesychius; but as all that is contained in this expensive work is not adapted to the use of the interpreter of Scripture, extracts therefrom have been published by Alberti and Ernesti.

1. Hesychii Lexicon, cum notis doctorum virorum integris, vel editis antehac, vel ineditis, ex autographis, partim recensuit, partim primum edidit, suasque animadversiones perpetuas adjecit, JOANN. ALBERTI, cum ejusdem Prolegom. et adparatu Hesychiano. Fol. Tom. I. Lugd. Bat. 1746. Tom. II. cum præf. et auctario emendationum Dav. Ruhnkennii, ibid. 1766.]—H.

Glossarium Græcum in sacros Novi Testamenti libros, primus edidit, notisque illustravit JOAN. ALBERTI. Lugd. Bat. 1735. 8vo.

Glossæ Sacræ Hesychii Græce. Excerpsit, emendavit, notisque illustravit Jo. CHRIST. GOTTLIEB ERNESTI. Lips. 1785. 8vo.

We have a similar work by this last learned divine, compiled from the Glosses of Suidas and Phavorinus, which may be considered an excellent aid to the explanation of the New Testament.

Suidæ et Phavorini Glossæ sacræ. Græce. Cum spicilegio gloss. SS. Hesychii et Etymol. magni conguessit, emendavit et notis illustravit Jo. CHRIST. GOTTL. ERNESTI. Lips. 1786. 8vo.



The learned Ernesti, whose acquaintance with such works was so very profound, has also left a valuable treatise on the right use of glossaries in general:—

JO. AUG. ERNESTI, *Prolusio de Glossariorum Græcorum verâ indole et recto usu in interpretatione* [Lips. 1742. Repetita in Vol. I. Hesychii Albertini et denuo inserta in ejus *Opuscula varii argumenti* ed. a THEOD. FRID. STANGE. Lips. 1794. 8vo.]

Here may be also mentioned,

CHR. F. MATTHÆI *Glossaria Græca minora et alia anecdota Græca*. Mosquæ, 1775. 4to.

[Matthæi has also published Glosses in his edition of the New Testament, and in the second volume of his *Lectiones Mosquenses*. Lips. 1779. 8vo.]—H.

See also what Morus and his learned editor, Professor Eichstaedt, have observed on the use and advantage of Scholia and Glossaries. *Hermeneutica N. T.* P. I. S. I. cap. 1. p. 110, &c.

§ 248. The usage and sense of words and phrases in the New Testament may be also found by the aid of the Greek profane writers. But this is an undertaking which requires great caution; for there are many Greek words which among profane writers are used in a signification, which, if not altogether different, is at least not precisely the same with that attached to them by the writers in the New Testament. This is the case with all those words which are used for expressing the peculiar doctrines of the christian religion. And even when the essential notion attached to the signification of a word employed by the New Testament writers is the same with that, for instance, of an Attic author, yet its collateral signification may be different, and its

connexion with other words, which have a hebraistic meaning, often give a peculiar sense to the phraseology of the New Testament, which is not to be found among profane writers.

§ 249. Notwithstanding all this, these will be found to be very useful, and sometimes necessary helps to the interpreter, if he will only attend to the following rules in the use of them.

1. Those profane Greek writers are especially to be consulted who lived not long before or after the birth of Christ, especially those who approach nearest to the Macedonian dialect, which was transplanted into Alexandria; such as Diodorus Siculus.

2. The prose writers, who adhere in their works to the common mode of speaking and writing, can be used with more advantage than the poets, who are too much addicted to tropes and other figures of rhetoric.

3. When a passage from a Greek author is to be applied with success to the illustration of the New Testament, it will be necessary to consult its context. The result will often end in the discovery, that the sense of the profane writer was altogether different from that which the sound of the words seemed to denote.

These cautions are to be also borne in mind in the critical use of the following ancient works, the authors of which have attempted, after Grotius and other learned men, to apply the Greek profane writers to the illustration of the New Testament.

[JOANN. DOUGTEI *Analecta Sacra*, et Nortoni Knatchbul Animadversiones in libros N. T. 2d Ed. Amsterdam, 1694. 8vo.

JO. PRICEI *Commentarii* in varios N. T. libros. London, 1660. fol. *Inserti Criticorum S.* Vol. VI. VII.

LAMB. BOS, *Exercitationes philologicæ*, in quibus Novi F. loca nonnulla e profanis maxime auctoribus Græcis illustrantur. 2d Ed. Fran. 1713. 8vo.

————— *Observationes miscellanæ ad quædam loca N. T. et exterorum scriptorum Græcorum.* Fran. 1707. 8vo.

JOH. FRID. HOMBERGK, *Parerga sacra*, seu observationes quædam ad N. T. Traj. ad Rhen. 1712. 4to.]—H.

GEORG. RAPHELI *Annotationes* in sacram scripturam ex Xenophonte, Polybio, Arriano et Herodoto collectæ. 2d Ed. (e *tribus libellis separatim*, a. 1709. 1715. 1731. editis confecta.) Lugd. Bat. 1747. 2 vols. 8vo.

JACOBI ELSNER, *Observationes sacræ* in Novi Fœderis libros, quibus plura librorum illorum loca ex auctoribus potissimum Græcis et antiquitate exponuntur et illustrantur. 2 vols. Traj. ad Rhen. 1720, 1728. 8vo. [Also his *Commentarius critico-philologicus* in Evangel. Matth. et Marci. Zwollæ et Traj. ad Rhen. 1767—1773. 3 vols. 4to.

JO. ALBERTI *Observationes philologicæ* in sacros novi fœderis libros. Ludg. Bat. 1725. 8vo.

FRID. LUD. ABRESCH, *Adnotationes* ad quædam loca N. T. adjecta *Animadversionibus* ad Æschylum. Mediob. 1743. 8vo.

ELIÆ PALAIRET, *Observationes philologico-criticæ* in sacros novi fœderis libros, quorum plurima loca ex auctoribus, potissimum Græcis, exponuntur, illustrantur, vindicantur. Lugd. Bat. 1752. 8vo.

————— *Specimen exercitationum philologico-criticarum* in sacros novi fœderis libros. Lond. 1755. 8vo.] —H.

GEORG. DAVID KYPKE, *Observationes sacræ* in novi fœderis libros. WRATISL. 1755. 2 vols. 8vo.

CASP. FRID. MÜNTHE, *Observationes philologicæ in sacros N. T. libros ex Diodoro Siculo collectæ.* Hafn. et Lips. 1755. 8vo.

[LUD. CASP. VALEKENAERII *Schediasma, specimen exhibens adnotationum criticarum, in loca quædam librorum sacrorum novi fœderis. Adjectum Hemsterhusii et Valekenarii Orationibus.* Lugd. Bat. 1784. 8vo.]—H.

On the use of the Greek particles in the New Testament, see—

LAMBERTUS BOS, *De particulis Græcis, and his Excercitationes philologicæ.* 2d improved edition. Frankfort, 1713.

[HENR. HOOGEVEEN, *Doctrina particularum linguæ Græcæ.* Lugd. Bat. 1769. 2 vols. 4to.]—H.

As there are, in the old Glossaries and Lexicons, places of the New Testament illustrated from profane writers, future interpreters should learn some rules of caution in this department. Ernesti has furnished us with a very instructive treatise in relation to this subject, in his—

*Epistola ad J. F. Schleusnerum de Suidæ lexicographi usu ad crisin et interpretationem librorum sacrorum.* Lips. 1784. 8vo.

§ 250. As the most civilized nations, in order to pursue laws of thinking uniform and rational in their nature, must also make use of similar combinations of words for expressing their thoughts, there may be observed a certain analogy of human language, which is frequently an excellent help in investigating the sense of a difficult passage. Ernesti has already made this observation; but Morus has

entered more fully into the subject in his *Hermeneutica N. T.* p. 179, &c. *e.g.* Rom. vii. 14, compared with the Latin phrase, *venditus sub peccatum seu in peccati dominium*. And Mr. Eichstaedt, in *Mori Hermeneutica N. T.*, refers, together with many other examples, to 1 Cor. iii. 15, compared with the words of Livy, xxii. 35, where it is said of an individual,—*Prope ambustus evasit*.

It is a fault in the interpreter to commence with seeking the aid of profane writers without first consulting the native Jewish Syro-Chaldean, or even the Greek translators of the Old Testament. This fault is often founded in the desire of making a display of Greek erudition. Although no positive hermeneutical rules can be here given as to the order in which such aids are to be applied to each difficult passage separately, the following seems the most reasonable, and the most agreeable to the nature of the subject:—

When a proper use has been made of the parallelism of the New Testament, the next step should be to consult—1. The Syro-Chaldee version of the Hebrew; 2. The Alexandrine Greek version, and the fragments of Aquila, Theodotion, &c.; 3. The Apocryphal Books of the Old Testament; 4. Philo and Josephus; 5. The Pseudepigraphal Books of the Old and New Testament; 6. The Rabbinical writings; 7. Ancient Versions of the New Testament, for instance, the Latin; 8. Glossaries and Lexicons of the Old Testament; 9. Profane writers; 10. The analogy of languages.

§ 251. This analogy of languages must, however, be applied with great caution to the interpretation of the Bible.

1. It does not depend on the similarity of sound in single words, but on the resemblance of the whole expression of an idea or sentiment.

2. It should be observed whether a peculiar phrase may not have been transplanted from one language to another by intercourse or from books ; as in this case there is but an imitation or borrowing of words, but no analogy of language.

3. There ought to be a thorough knowledge of both languages, in order to be able accurately to judge of the resemblance between combinations of words and the signification of both.

4. Recourse should be had to the aid of this, only when the other nearer and better helps, above mentioned, for the investigation of the sense have been already used,—above all, the Parallelism of the New Testament.

Morus, *Hermeneutica*, N. T., p. 168.

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### III.

Of Parallelism, &c. as the means of determining both the Usage and the true Sense of Words.

§ 252. One of the best aids for the investigation of the usage of words, and ascertaining their possible meaning, but without, at the same time, determining the only real sense of an author, is VERBAL and



REAL PARALLELISM. The general principles already laid down, *supra*, § 35, on the use of parallelism in general, are equally applicable here; but some additional rules will be also requisite. It is, however, in the first place to be remembered that parallel passages are only to be consulted when the sense of a passage is not otherwise clear, or cannot be discovered, or at least proved, without their aid.

1. As every [correct] writer is accustomed to use his words in one and the same sense, in treating of the same subject, so, in interpreting the books of the New Testament, a difficult passage of an evangelist or apostle is best explained by a comparison of parallel passages in *his own* writings. The meaning of Paul's phraseology, for instance, is to be determined by a comparison with his own Epistles, and that of John by a comparison with his.

2. Next follow parallel passages from the books of the New Testament in general. But the proximate is here to be distinguished from the remote verbal parallelism.

3. If a word is to be explained in a passage which relates to religious dogmas or divine worship in general, or to the history of the Israelitish Church and such objects, parallel passages are to be sought for in the books of the Old Testament, and especially in the Greek Translation and the Apocrypha. The same direction applies in the case of the morals, duties, and laws, which occur in the

Old Testament, and which are often referred to in the New.

4. But if the objects expressed pertain to matters of common life, to general history, to the customs, manners, laws, and circumstances of other nations, and not of the Israelites,—in passages of this kind, the Greek profane writers (as has been already said) are to be compared.

5. In words and passages which refer to truths which are exclusively peculiar to the teaching of Jesus and the apostles, the Greek profane writers have no authority whatever in judging of their sense.

6. In the selection of parallel passages, attention should be specially paid to the following points:—

(1.) Such passages of Scripture should be sought out as contain the same expression with something additional, suppose it were but an adjective, from which some light may be thrown on the principal word.

(2.) If a noun is to be explained, look for some passages in which there occurs, in a similar connection, a verb or adjective derived from the same root, and *vice versâ*. For instance, *εκλογη*, 2 Pet. i. 10, compared with 1 Pet. ii. 4. Also ver. 9, with 1 Pet. i. 1.[2.] This rule is thus briefly expressed: compare the *conjugata*.

(3.) Seek for passages wherein the same word occurs accompanied by a synonym, by which the more obscure word may be somewhat

elucidated. 2 Cor. iv. 10, compared with ver. 11.

(4.) Still better is that parallel passage, wherein some kind of explanation is added, as Matt. i. 20, compared with Luke i. 35.

(5.) Passages may be also compared, in which the same word occurs in conjunction with an antithetical expression: as James i. 15, "*Sin bringeth forth death*,"—does this mean the death of the body? By a comparison with Romans vi. 23, it will be evident, from the antithesis in that verse, namely, eternal life or salvation, that death means punishment in general. "Sin draws down its own punishment."

(6.) The following cautions are to be observed in the use of parallelism:

The attention should be directed not only to the comparison of single words, but of whole phrases.

Those passages should not be compared in which words occur with different significations.

Parallel passages are not to be sought for in translations, as is often done in Luther's Bible, with the help of the Concordances which have been compiled for its use.

§ 253. The rules for the use of the parallelism of members may be often applied to the explanation

of the New Testament;\* but chiefly in the case of the following and similar passages:—

1. When such poetical pieces are cited from the Psalms and Prophets as Luke iv. 18.

2. In such prophetic prayers and songs of praise and thanksgiving as are clothed in the language of poetry: as, Luke i. 13, &c.; ver. 30, &c.; ver. 47; ver. 68, &c. *et sqq.* Luke ii. 28.

The same rules are to be applied to this poetical parallelism, which have been already given in the introduction to the explanation of the poetical books and passages of the Old Testament: *supra*, § 162.

JO. FRID. SCHLEUSNERI Disputatio de parallelismo membrorum, egregio interpretationis subsidio. Lips. 1781. 4to.

§ 254. The same subject is often repeated in the Holy Scriptures, whether it relates to faith or morals, history, prophecy, or its fulfilment. Now, from comparing passages of this kind, which relate to one and the same object, arises the *real parallelism*. Thus, as from the origin of the human race to the times of Christ and the apostles, there is found a constant progress (although proceeding through a variety of changes) to an increasing knowledge in the truths of religion, and to greater purity of moral principles, so is there—

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\* The late Bishop of Limerick (Dr. Jebb) has given some happy illustrations of this in his *Sacred Literature*. London, 1820.  
—TR.

1. An important distinction to be observed between the proximate and the remote parallelism. The doctrine of Jesus is its own best interpreter. The doctrine of Paul may be determined with most certainty from his own writings, and each of his Epistles furnishes, in respect to certain subjects, obvious parallel passages which are to be considered among the most proximate of all. The same will apply to the writings of John.

The truths of the New Testament cannot be well explained from passages of the Old, although they treat generally of the same subject matter; for these last are too remote, in consequence of the time and the modes of thinking. They also contain religious dogmas, but more imperfectly expressed, more addressed to the senses, clothed in more figurative language.

2. A passage in which a doctrine is fully expressed is, in this comparison, to be preferred to one in which the same truth is briefly and incidentally referred to.

3. When several of the sacred writers relate the same history, as, for instance, the four evangelists, they are specially to be compared with each other, as often as necessity requires.

4. As, agreeably to the doctrines taught by Jesus and his apostles, at least the principal predictions of the prophets, concerning the universal and everlasting kingdom of God, were fulfilled in the times of the New Testament, an obscure prediction of this nature may be illustrated by the light of New



Testament truth. Only it is to be observed that this clearer knowledge is not to be ascribed to believers under the old dispensation; for one and the same thing may be spoken of in the Old and New Testaments, although the prophets and their contemporaries had not the same conceptions respecting it, as Jesus and the apostles formed by reason of their superior knowledge.

5. When the real parallelism is used as a help to interpretation, the interpreter must show that one and the same subject-matter is referred to in both cases. This is to be ascertained partly from the scope of both writers, partly from the fact of the same properties and powers being ascribed to one and the same subject, and such like.

When several predicates are applied, or different operations ascribed, in any passage, to the same subject, various parallel passages should be sought for, as every thing necessary for the elucidation of the difficult passage cannot be deduced from one only.

§ 255. A few observations are here required respecting the application of the CONTEXT to the interpretation of the New Testament, in addition to the rules laid down, Part I. § 34.

1. The writings of the evangelists are to be considered as a collection of separate events and sayings of Jesus, in which neither the strict order of time nor of events is observed. In many passages, therefore, no very close or intimate connection is to be expected between the various events and



discourses which follow each other ; they stand, however, in a remote connection, and taking their entire scope into consideration, form one connected whole.

2. The Epistles of Paul are of various sorts. Some are closely connected by a methodical arrangement, such as the Epistles to the Romans, Galatians, and Hebrews. Others relate to historical facts, and to special questions and events, as the First Epistle to the Corinthians. In this there is no close connection between the several parts, but each subdivision is wholly dependent on itself, and is to be explained according to its individual connection : as 1 Cor. xv.

3. Most of the shorter epistles of Paul, and of the letters of the other apostles, consist, for the most part, in unreserved overflowings of the heart, and communications of various instructions and exhortations, which do not always follow each other in the strictest order. There is, therefore, no immediate and close connection to be looked for in many places between these detached periods. Rom. xii. 12, &c. Eph. vi. Col. iv.

4. More especially, as the apostles were nearly all illiterate persons, they followed the usual manner in which their thoughts presented themselves, and were thus easily induced by the force of their imagination, and the variety of conceptions which they wished to impart, to break off from the pursuit of a particular idea, and, after a slight digression, to return to the same again. In the interpretation,

therefore, of their writings, attention should be paid to what has been already said respecting *parentheses*, § 81.

Although Paul was a learned Jew, he was, nevertheless, addicted to the practice of introducing into his writings frequent and long parentheses, which often create great difficulty in discovering the true sense.

See BAUER's *Rhetorica Paulina*.

§ 256. The SCOPE of a writer or speaker often requires of him to make use of words not in their usual meaning, but in another, either fixed by himself, or, at least, if known, only made use of in certain cases. The consideration, therefore, of the scope of a writer is often a good means of fixing the true sense of a word in some passages, as has been already said, § 24. Now, although the general design of Jesus and the apostles was to introduce a better religion among mankind, they could not, nevertheless, invent new words to express their ideas, but were obliged to employ such as were already in use; thence it follows, that they were obliged to attach new significations to certain words, in order to attain their grand object. The meaning, therefore, which they attached to their words must be determined from the immediate and special object which Jesus and the apostles had in view in their discourses and writings. For example, the word *δικαιος* often signifies one who acts justly towards others; but according to the usage of

Paul, when he speaks of justification, it has quite a different meaning. The word *αναγεννημενοι* signifies in Jewish phraseology those heathens who had outwardly embraced the Jewish religion, whether they were devout or ungodly; but in the language of the New Testament, it is confined altogether to the devout children of God.

If words are ambiguous, especially in the New Testament, as *πνευμα*, *σαρξ*, *ζωη*, &c., the special object of the speaker or writer must, in a great measure, determine their signification.

§ 257. Among the best helps to the interpretation of the New Testament, are to be reckoned translations, especially the ancient ones, of which the Syriac holds the first rank, then the old Latin, after which the Vulgate, which was derived from it.

The SYRIAC, so far as regards its language, comes nearest to the Babylonian, Aramaic, or Palestine dialect, which Jesus and the apostles used in addressing the Hebrew Jews. The knowledge of the Syriac language is, on this account, absolutely necessary for such as would attain to any degree of eminence in the interpretation of the New Testament. The Syriac versions are divided into the older, called the *Peschito* (that is, genuine or literal), and the more modern [called the *Philoxenian*]. Sufficient notices of both for young divines, will be found in Hänlein's *Haubuch*, Part XI. p. 124; or the *Introduction of Michaelis*,

[translated by Bishop Marsh, or Hug's Introduction. See Note, p. 402, *infra*.]—TR.

[Among the ancient versions of the New Testament, none is more worthy the attention of the biblical student than the GOTHIC, which was executed in the fourth century by Ulphilas, or Wulphilas, Bishop of the Mæsogoths. He translated the entire Bible into the Gothic language, of which the greater part of the four Gospels is preserved in the celebrated Codex Argenteus, at Upsala; a manuscript, undoubtedly, at latest of the sixth century. In addition to this, the indefatigable M. Angelo Mai has discovered among the Codices Rescripti in the Library at Milan, fragments of the Books of Kings, Ezra, and Nehemiah, the Prophecies of Ezekiel, and the greater part of the Epistles of Paul to the Romans, both Epistles to the Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st & 2d Thessalonians, 1st & 2d Timothy, Titus, and Philemon; some of which have been already published. As the manuscripts of this version are considerably more ancient than those of any other of the early translations\* of the

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\* The circumstance of its containing the Doxology at the end of the Lord's Prayer furnishes a strong proof, if not of the genuineness of this reading, at least of an early interpolation from some Greek manuscript which contained the clause. The Peschito, or ancient Syriac version, also has this clause; but I have not been able to ascertain whether there are any manuscripts of the Syriac version older than the tenth century. Of the manuscripts of the Latin Vulgate, none is older than the end of the eighth century.—TRANSLATOR.

Scriptures, and possibly than any MS. of the original Greek, they are of the utmost weight in determining disputed readings; and as the language in which they are written is the earliest parent of our own, this version will be found to possess a peculiar interest for the English reader. It must, at the same time, be allowed, that the Codex Argenteus has been, at a very early period, interpolated, in some instances, from the Latin and other sources.]—TR.

The Latin versions may be divided into the old Latin, and that executed by Jerome. There were in the second century, and not improbably even in the first, several books of the New Testament extant in Latin. This is highly credible with respect to the Epistle to the Romans and the Gospel of Mark. Those parts of the ancient translations which were most known have been preserved to our times by transcription, and afterwards by the aid of the press. For this we are indebted to Sabatier and Blanchini, who have published the parts which were extant; and John Martianay has also given to the world the old translation of Matthew's Gospel: Semler has reprinted part of these in his Paraphrase. From a comparison and revision of such ancient translations as were extant in his time, Jerome published the Latin version of the New Testament, which was afterwards known by the name of the Vulgate, as has been already observed in the Hermeneutics of the Old Testament. This revision is likewise a work of great value.\*

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\* See note at the end of this Section, p. 404.



**OBSERVATION.**—This Vulgate and the writings of Jerome were the instruments first employed by Luther to facilitate the difficult labour of the translation of the New Testament, although they, at the same time, led to numerous errors. This translation of Luther's, considering the times, and the great deficiency of materials which then existed, must ever be considered as a masterpiece. [The ancient Dutch version was no more than a literal translation from Luther's German version; but a great service was rendered to the Dutch Church by its improvement, and the appointment of a new translation by order of the States-General of the United Netherlands, (in pursuance of a resolution of the National Synod, held at Dort in 1618 and 1619,) executed by qualified persons, and published some years afterwards with valuable marginal references.] [Our own admirable translation of the Old and New Testaments, executed in the year 1611, commonly called King James's Bible, was also done by different hands from the originals, and must ever remain a monument of their profound learning as well as strict integrity. For a history, character, and description of this version, the reader may consult Mr. Horne's Introduction, where he will also find an account of the other English translations of the Bible.] The Latin translation, executed at the time of the Reformation by Santis Pagnini, improved by Benedict Arias Montanus, and published in London in 1528, 4to, deserves to be enumerated among the best works of this kind. The Latin translation by Sebastian Chatillon (Castellio), [Theodore Beza, H.] and Sebastian Schmidt, have also their merits, [the first especially from the elegance of its language, H.] The German translations of the New Testament, by John David Michaelis, Heumann, Bahrdt, Rullmann, Brentano, Stoltz, [and the Dutch of Van Hamelsveld and Van Vloten, H.] [and Van der Palm,—Tr.] are all well known. In the translation published by myself, the Apostolical Epistles are accompanied by an explanatory Paraphrase, but not the Gospels and Acts. The translations of separate books of the New Testament will be pointed out in the sequel. [The limits of this work prevent me from noticing the numerous and valuable Latin translations of the New Testament which have been published in modern times, such as those of Schott, Nache, Goeschen, &c. &c.]—Tr.



§ 258. The general character of a good translation has been already given, Part I. p. 80. All translations should be clear, close, and accurate, so as to express the entire sense of the original. This description of good translations in general, applies also to those of the New Testament. But that translation is not always the most useful to the interpreter of this book, which is the most tasteful and elegant; but that which comes nearest to the sense of the text and the form of expression of the author's sentiments, but without being, at the same time, an idiomatic or *hebraizing* version. The former kind of translation, indeed, may evince the hand of a master, and may be eminent as a work of art, but it could not afford the means even of conjecturing what Greek words stood in the text, and from what Aramaic sources those Greek words originated. The latter sort of version is, on the other hand, not to be the servile translation of a schoolboy, in which every word is counted, but it is to be executed in such a manner that a man of erudition,—who understood the New Testament Greek, and the modern Hebrew, or Aramaic dialect of Palestine,—could translate it from German or Latin into Greek, and this again into modern Hebrew. Every sentiment of Jesus and the apostles should be, as far as possible, completely exhibited in the translation, without saying more or less than the speaker or writer intended. The ideas should be rendered neither stronger nor weaker, neither more nor less expressive; no collateral ideas should be suffered to

escape, but neither should any be supplied; and the form of the periods, together with the entire flow of the expression, should be followed as closely as possible.

According to these principles are to be selected the versions which future interpreters should use as aids to the explanation of Scripture. The reader will find the valuable and instructive observations of Griesbach on this subject, in the sixth volume of Eichhorn's *Repertorium*, Part X. He may also consult Ernesti's *Institut*. P. II. Sect. I. § 7—9.

§ 259. Of much less utility to the interpreter are those explanations of the New Testament, as well as of the Bible in general, called PARAPHRASES, which were formerly so much employed. The occasion which gave rise to these, existed in the great difficulties which were found to impede the execution of a faithful and accurate translation. The New Testament abounds in Hebrew-Greek phrases, which cannot be rendered by the same number of German [or English] words; there are also many secondary ideas contained in single words which are not comprised in single words in other languages; there are many obscure or ambiguous biblical phrases which require to be illustrated and made plain by a periphrasis. This state of the text led to the production of the greater number of paraphrases; but few of them are executed in such a manner that a biblical inquirer, who is acquainted with the study of hermeneutics, can

employ them : for many of them express more or less than the author intended ; many, in difficult passages, intermix extraneous ideas. This observation applies chiefly to the English divines, such as Benson, Samuel Clarke, and Whitby. Many are too diffuse or too obscure, among which is to be included Semler in his Latin Paraphrase, who, in other respects deserves so highly for his historical interpretation of the New Testament. Some mix up the philosophic theories of their time in their paraphrases of the Bible ; others introduce their peculiar systems, their favourite notions, or their pious reflections. On this account such expositions are best adapted to those Christians who are not theologians. It is not, however, intended to detract from the merit of labours of this sort which are furnished with philological, historical, and other observations : such are the works of Erasmus, with the notes of Clericus ; of Hammond, with the notes of the same learned divine ; of Michaelis, Semler, &c.

DESIDERII ERASMI Roterod. Paraphrasis N. T. ex recensione  
Jo. CLERICI curavit J. F. SIEGM. AUGUSTIN. Berl. 1777—  
1780. 3 vols. 8vo.

Novum Testamentum Dom. Nostri J. C. ex recensione Vulgata,  
cum præf. et annotationibus HENRICI HAMMONDII ex Angl.  
lingua in Latinum transtulit, suisque animadversionibus  
illustravit Jo. Clericus. Francof. 1714. fol.

Jo. DAV. MICHAELIS, Paraphrasis und Anmerkungen über die  
Briefe Pauli an die Galater, Epheser, Philipper, Colosser,  
Timotheum, Titus, Philemon [A Paraphrase, with notes  
on Paul's Epistles to the Galatians, &c.] Goett. 1750. 2d  
Ed. · Brem. 1769. 4to.

JO. SAL. SEMLERI Paraphrasis Evang. Joannis. 2 vols. Halæ, 1771, 1772. Epist. ad Rom. 1769. 1 Cor. 1770. 2 Cor. 1776. Gal. 1779. Epist. Jacobi, 1781. 1 Epist. Petr. 1783. 2 Petr. et Jud. 1784. [1 Epist. Joann. Rigæ, 1792, H.] All 8vo.

[GOTTH. FRANGOTT ZACHARIÆ Paraphrastische Erklärung des briefs an die Romer. Goett. 1769. der beyden briefe an die Cor. 1769. (Republished by J. C. Volbroth, 2 vols. 1784, 1785.) Die briefe an die Gal. Eph. Phil. Col. und Thess. 1770. Heb. 1771. Timoth. Titus, Philem. 1774. Kurze Erklärung der briefe Jac. Petr. Jud. und Johan. 1776. All 8vo. H. [Paraphrase on the Apostolical Epistles.]

Additional works on the subjects referred to in this Section. (See pp. 362–366, 370, 382, 383).

De verâ naturâ atque indole orationis Græcæ Novi Testamenti. Auctore HENRICO PLANCK. Gottingæ, 1810.

A translation of this valuable little work, which is said to have “exerted a wider influence in the critical world than all the ponderous tomes produced during the centuries of the Attic Controversy,”\* (see p. 363, *supra*), has appeared in the 2d No. of the Biblical Cabinet, entitled, “Dissertation on the true Nature and Genius of the Diction of the New Testament.” By Henry Planck. Translated by Alexander Simpson Patterson. Edinburgh, 1833. 12mo.

DR. GEORG. BENEDICT WINER, Grammatik des Neutestamentlichen Sprachidioms, als sichere Grundlage der Neutestamentlichen Exegese. 3d Ed. Leips. 1830.

A translation of this inestimable work, with numerous notes, has been published in America, entitled,

A Greek Grammar of the New Testament, translated from the German of GEORGE BENEDICT WINER, Professor of Theology at Erlangen, by MOSES STUART, Professor of Sacred

\* North American Review for July, 1826, vol. xxiii. p. 106.

Literature in the Theological Seminary, Andover, and EDWARD ROBINSON, Assistant Instructor in the same department. Andover, 1825. 8vo.

This work, which may be easily procured in this country, is indispensable to the acquisition of the later Greek, as exhibited in the New Testament. "It is not too much to say that the labours of Planck and Winer have produced an entire revolution of opinion in regard to the language of the New Testament, and have placed the character of it in a light so strong and definite, that its general features can be no longer mistaken or perverted."\*

The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament. By THOMAS FANSHAW MIDDLETON, D.D., late Bishop of Calcutta. London, 1808. 4to. 3d Ed. 1833. 8vo. Edited by the Reverend Hugh James Rose, B.D.

The great learning displayed in this work is equalled only by the unassuming moderation and christian candour of the lamented and estimable author.

CHRISTIANI ABRAHAMII WAHL, *Commentatio de particulæ Et et Præpositionis Etc apud N. T. Scriptores Usu et Potestate.* Lipsiæ, 1827. 8vo.

JOH. AUG. HENR. TITTMANNI *de Synonymis in Novo Testamento, Liber I. Adjuncta sunt alia ejusdem argumenti.* Lipsiæ, 1829.—*Ejusdem Liber secundus post mortem auctoris edidit, alia opuscula exegetici argumenti adjecit, GUILIELMUS BECHER, A.M.* Lipsiæ, 1832. 8vo.

A translation of this learned work is published in the Biblical Cabinet, entitled,

Remarks on the Synonyms of the New Testament. By JOHN HENRY TITTMANN, D.D. Translated by the Rev. EDWARD CRAIG, M.A. Edinburgh, 1833-34. 2 vols.

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\* Biblical Repository, Vol. I. p. 640.

The following work will be found useful in aiding the application of the Apocryphal books of the Old Testament to the illustration of the New. (See pp. 370, 383, *supra*.)

CHRIST. THEOPHILI KUINÖEL, *Observationes ad Novum Testamentum ex Libris Apocryphis Novi Testamenti*. Lips. 1794. 8vo.—TRANSLATOR.

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NOTE on § 257, pp. 393-4-5.

The best Gothic edition of the Codex Argenteus is the following:—

Ulphilas Gothische Bibel-übersetzung, die älteste Germanische Urkunde, nach Ihre's Text: mit einer grammatisch-wörtlichen Lateinischen Uebersetzung, und einem Glossar, ausgearbeitet von Friedrich Karl Fulda; das Glossar umgearbeitet von W. F. H. Reinwald; und den Text nach Ihre's genauer abschrift der Silbernen Handschrift in Upsal, sorgfältig berichtet, samt einer historisch-kritischen Einleitung, versehen und herausgegeben von Johann Christian Zahn. Weissenfels, 1805. 4to. [The Gothic Version of Ulphilas, the most ancient of German archives, according to Ihre's text, with a literal Latin Translation, and a Glossary composed by Frederic Charles Fulda, and the text according to Ihre's accurate transcript from the Silver Manuscript (Codex Argenteus,) at Upsal. Carefully corrected, furnished with a historico-critical Introduction, and edited, by John Christian Zahn.]

For a further account of this valuable critical edition, see Hug's Introduction.

A critical edition of the Peschito, or ancient Syriac version, seems still a desideratum. The chief editions are those of Widmanstadt, which is the Editio Princeps, or earliest printed edition of the Syriac Testament; Viennæ, 1555; 4to. Leusden and Schaaf's (which Michaelis pronounced to be the very best edition); Lugd. Bat. 1708-9-17. 4to. And that edited by Professor Lee for the Bible Society (see p. 348); for the improvement of which I have already said three very ancient manuscripts were collated. Doctor Scholz, however, has pointed out several readings in this edition (see Prologomena to his revision of the New Testament, p. 124), which he supposes to have been altered



from Griesbach's Greek Testament by the London editor, and considers that the text of the Peschito has been altered and interpolated from the Latin Vulgate, which latter he maintains to be founded chiefly on the Alexandrine recension, while the original Syriac was translated from manuscripts of the Byzantine text.

\* \* As to the manuscripts of this text (the Byzantine,) to which I have referred (p. 354, &c.), Dr. Scholz remarks, that the circumstance of there being so few ancient ones now existing need not excite surprise, as they were worn out by liturgical use, when new ones were preferred for that purpose; but that, from the care constantly taken in making exact copies since the fourth or fifth century, no material alteration could have since taken place. He therefore adopts as the basis of his text the manuscripts of this recension written from the eighth to the sixteenth century, which, although but secondary evidence, he considers to represent the common text of the three first centuries. When, however, the readings of this recension were manifestly false, or improbable,\* and repugnant to the genius and style of the writer, Dr. Scholz has rejected them from the text, upon the authority and testimony of the Alexandrine manuscripts; but he has never admitted into the text, nor even into his collection of various readings in the margin, a purely *conjectural* emendation.†

As to the former editions, such as those of Erasmus, the Complutensian, and Stephens, on which the printed *textus receptus*, as Elzevir called his own edition, was founded, Dr. Scholz refers to Griesbach's Prologomena to show that these editions are of no critical value whatever,‡ in consequence of our ignorance of the materials which those editors used, as well as the knowledge that they could be, at most, but of trivial amount, at a time, too, when critical skill in this department was but in its infancy. However, through respect for those editors who had formerly used this text, he always gives the several passages of the *textus receptus*, which he rejects as false, in the inner margin, where he also places, by way of distinction, the rejected Constantinopolitan or Alexandrine readings.

Notwithstanding the great difficulties of the undertaking, Dr. Scholz says that he does not despair of restoring, in a great

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\* Prologomena, p. 169. † Ibid. p. 169-70. ‡ Ibid. p. 25.

measure, the genuine text of the New Testament. It is almost unnecessary to add, that, although too much praise cannot be given to those who have devoted themselves to this noble undertaking, there are very few passages indeed, among the various readings, which affect the religious doctrines of the Bible.

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NOTE on p. 395, *supra*.

If we were certain of having correct copies of Jerome's Revision of the Latin Vulgate, it would be no doubt of inestimable value in deciding disputed readings, as it was compared with Greek manuscripts older by some centuries than any now extant. As it is, there can be little doubt that it preserves many readings preferable to those of the printed *Textus Receptus*. This will be acknowledged by the advocates of 1 John v. 7; and if it were certain that Jerome had this verse in his own autograph, his authority would outweigh that of all the existing Greek manuscripts; and the same observation will apply to Acts xx. 28, already referred to. And here I cannot avoid making some allusion to a serious error which Mr. Horne has inadvertently been led to adopt in the last edition of his invaluable Introduction; for, having truly spoken of the Vulgate, as, "even in its present state, preserving many true readings where the modern Hebrew copies are corrupted," and as "leading to a discovery of the readings in very ancient Greek manuscripts, which existed prior to the date of any now extant\*," he has afterwards (evidently misled by the authority of another writer†, to whose work he refers,) undesignedly charged some of the best supported readings in the Latin Vulgate as "unhallowed additions to and subtractions from the divinely-inspired word of God." The charge is not, indeed, brought ostensibly against the Vulgate, but against the Rhemish version of the same, or the English translation used by the members of the church of Rome. But the Dublin writer directly charges the *translators*‡, most unjustly, as

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\* Vol. II. p. 239-40. 7th ed.

† Brief View of the Versions of the Bible of the English and Roman Churches. Dublin, 1830.

‡ In allusion to this charge, brought by the Dublin writer, Mr. Horne remarks:—"It is worthy of observation, that the translators of the Rhemish Testament have taken various liber-

I shall show in all the instances which he adduces, with a series of errors, which are entirely his own,—and, by an unfortunate application of Scripture, represents them as liable to the curses denounced in Deuteronomy xii. 32, and Rev. xxii. 18, 19, against those who add to or diminish from the law of God and the words of the prophecy. I shall now proceed to examine the passages.

1. “ *Words not extant in the original Greek, but FOISTED INTO THE TEXT IN THE ANGLO-ROMISH VERSION.*

“ In 2 Peter i. 10, we have ‘ by good works,’ inserted. ‘ Wherefore, brethren, labour more, that by good works you may make sure your calling and election.’

“ Those words, which were necessarily supplied from the idiom of the language, they have not put into Italics (as our venerable translators have done), but into the same character with the text itself, without any mark or note whatever ; as ‘ their,’ in Matt. iv. 20 ; ‘ are’ in Matt v. 3, 4, 5, &c. ; ‘ garments’ in Matt. xi. 8.”\*

But the corresponding words in the Latin Vulgate, from which, and not from any Greek original, the Rhemish professes to be a translation, are, “ Quapropter, fratres, magis satagite ut per bona opera certam vestram vocationem et electionem faciatis.”—Benedictine edition. 2 Pet. i. 10.

And the reading is further supported by the Alexandrine and six other manuscripts, and by the Syriac, Erpenius, the Coptic, Ethiopic, Armenian, and by Bede ; but is not received by Griesbach into the text. It is probably an ancient gloss.

2. “ Words omitted in the Anglo-Romish version, which are found in the original Greek text. †

“ In Matt. ii. 18, the words, ‘ and weeping’ are *omitted* after ‘ lamentation.’ So in Matt. xxvi. 59, and ‘ elders’ are omitted after ‘ chief priests.’”

But with respect to the first of these, *θρηνος και*, it is omitted by the Latin Vulgate ; by three ancient manuscripts of the first

ties with the sacred text, which would have been denounced as heretical depravations, if they had been committed by Protestants, who, however, shudder at mutilating and perverting the Word of God !”—Introduction, Vol. II. Bib. Ap. p. 85, 7th ed.

\* Mr. Horne’s Introduction, *ibid*.

† *Ibid*.

class, viz. B, or the Vatican 1209 ; K, or the Codex Cyprius, accurately collated by Dr. Scholz in 1819, who refers it to the ninth century, and considers it a manuscript of great weight in comparing ancient readings ; and by the Codex Rescriptus of Trinity College, Dublin, published by Dr. Barret, and now known among critics by the designation of Z. The omission is also confirmed by the Codex Basil. 1 ; the Codex Regius, 72 ; and by the Syriac, the Jerusalem Syriac, the Persic, Coptic, Sahidic, Anglo-Saxon, and most manuscripts of the old Italic versions ; by Jerome, and several of the Fathers.

The next omission, “ *καὶ οἱ πρεσβυτεροί*,” is omitted not only by the Vulgate, but by the Vatican, the Codex Bezae, or D ; the Codex Regius, 62, or L,—all, manuscripts of the first class ; by three other ancient manuscripts ; by Cyril, Augustin, and several of the Fathers, and of the ancient versions. Griesbach has prefixed to both these readings, his mark of probable rejection from the text.

“ In Acts ii. 47, the words ‘ to the Church’ are omitted. The sentence runs thus : ‘ and the Lord added daily to THE CHURCH the saved,’ or those who were saved. In the Anglo-Romish version we read, ‘ And the Lord increased daily together such as should be saved.’ ”\*

But these words are omitted by the Codex Ephremi, and other manuscripts, and by the Coptic, Ethiopic, Armenian, and Vulgate versions.

“ In Rom. xi. 6, a whole sentence is omitted, forming the latter part of the verse : ‘ And if by grace, it is not now by works ; otherwise grace is no more grace. *But if of works, then is it no more grace : otherwise work is no more work.*’ This last sentence is altogether omitted ! On the subject of these unhallowed additions to and subtractions from the divinely-inspired word of God, the reader is referred to Dent. xii. 32 ; and Rev. xxii. 18, 19.”†

But the error is, unluckily, on the side of our own authorized version, and the passage is a manifest, though perfectly harmless, interpolation. Our venerable translators are, however, not morally liable to the denunciations for altering the word of God ; as theirs

\* Mr. Horne’s Introduction, Vol. II. Bib. App. p. 85. 7th Ed.

† Ibid.

is, what it professed to be, a faithful translation from Elzevir's or Beza's edition, which also were founded on the best authorities which were then at hand. The following note on this last passage is extracted from Professor Stuart's (of Andover) Translation and Commentary on the Epistle to the Romans:—

“ Rom. xi. 6.—*Εἰ δὲ . . . ἐργων*—*but if of works, then it is not at all of grace, otherwise work is no more work*; the mere converse of the preceding sentiment, and most probably a gloss from the margin. It is omitted in Codices A. B. C. D. E. F. G. 47, and in the Coptic, Armenian, Æthiopic, Vulgate, and Italic versions; also in Chrysostom, Theodoret, Damascenus, Jerome, and generally in the Latin Fathers. Erasmus, Grotius, Wetstein, Griesbach, Tholuck, Flatt, and others, regard it as spurious. At all events, it adds nothing to the sentiment of the passage; but is merely an echo, in another form, of the preceding sentiment.”

It is evident that the zeal of the author of the Brief History, who first brought these charges, was a zeal *οὐ κατ' ἐπιγνωσιν*, (Rom. x. 2.) than which few things can be more injurious to the cause of truth; my respect for which has induced me to enter so fully into this subject.

Those who wish for a true picture of the Rhemish and Douay translations, should study for themselves the original edition of 1582, of which a faithful reprint, accompanied with all the notes, has been lately published in America; New York, 1834, 8vo. The various alterations which have been subsequently made in it by authority, most of which are great improvements, will be seen by comparing it with the present edition. They have been also pointed out in a treatise entitled, ‘ Observations on the Present State of the Roman Catholic English Bible,’ by the Rev. George Hamilton. 8vo. Dublin, 1825.

I shall conclude by observing that it is no uncommon thing with writers in this country to speak of deviations from the ‘ original Greek,’ as if we were in actual possession of the autographs of the evangelists and apostles. In the absence of these, we can only now judge of what the original Greek was, by an inspection of ancient manuscripts, versions, and ecclesiastical writers, or by examining the evidences on these subjects which have been placed before us by the indefatigable zeal and industry of such men as Mill, Wetstein, Mathäi, Griesbach, and Scholz.—

TRANSLATOR.



## SECTION IV.

*Principles for investigating the Sense of the Books of the New Testament from the Knowledge of the Things treated of.*

## I.

Of the Interpretations of the Doctrines of Faith contained in the New Testament.

§ 260. The first and best aids for the explanation of the doctrines of the New Testament are :—

1. The collection of canonical books of the Old Testament, the truth of which Jesus himself assumed, which he read for himself under Divine guidance, and to which he appealed in his discourses.

2. To a certain extent, also, the Apocryphal books of the Old Testament : these, indeed, adhere in the main to the system of Moses and the prophets; and wherever they deviate from this, they serve to make us acquainted with certain false notions of the Jews, against which the instructions of Jesus and the apostles are partly directed. For instance, 2 Maccabees vii. xiv.

3. From those passages, also, of the New Testament in which the religious errors of the Jews are



opposed, the peculiar doctrines of Jesus and his disciples may be ascertained.

4. The erroneous explanations of dogmatic passages in the Old Testament, which were current among the Jews at the time of Christ, may be also learned from the Chaldee Paraphrases of the Old Testament.

5. An acquaintance with the writings of Philo will throw the necessary light on many of the dogmatic positions in the Epistle to the Hebrews.

6. Although the Talmud is principally taken up with laws and their interpretation, the prayers, nevertheless, which are contained in it, are a very sound guide to the knowledge of the belief and expectations entertained by the Jews, even after the destruction of Jerusalem.

7. Finally, there will be found in the pseudepigraphal writings, which were written by Jewish Christians or by Jews, many elucidations of the dogmas held by the Jews of those times.

§ 261. In order to assist future interpreters in regarding from the proper point of view the doctrines of the New Testament, and ascertaining the true meaning of the instructions of Jesus and the apostles, some such general principles as the following should be previously borne in mind.

1. The general truths of religion, throughout the entire of the Holy Scriptures, are, objectively considered, the same in both the Old and New

Testaments. The object of religious worship is always the ETERNAL (Jehovah), the Creator and Governor of the universe, and the relation of mankind to the one eternal God remains the same throughout the Bible, although, as already stated (§ 146, *seq.*) men, at various times, had divers subjective conceptions thereof.

2. Jesus did not pronounce the doctrines of Moses and the Prophets concerning God, and the relation which men bore to Him, to be false and abrogated; but gave a purer and more perfect revelation of them to mankind. Matt. v. 17.

3. He delivered new instructions concerning the eternal purpose, which God was to accomplish through him to the human race, and of which he alone had the fullest knowledge. Matt. xi. 27. John i. 18; v. 20.

4. It is, therefore, an error, which many commit, in supposing that Christ (Matt. v. 19,) intended to oppose his doctrine to that of Moses. He rather exhibited, in a clearer view, the instructions of Moses and the prophets, and confirmed them by his own authority, but, at the same time, opposed and refuted the false interpretations of the Law and of Scripture, given by the ancient teachers who lived before him, and in his time.

5. The many prejudices entertained by the Jews against the truth (§ 219), and the gross errors to which they were so prone, unfortunately gave rise to frequent *misconceptions* of the meaning of Jesus and his apostles, and to the understanding of his

words in a quite different sense from that which they were designed to convey. The fixed rule, therefore, laid down, § 27, must be carefully attended to in the interpretation of the New Testament, and especially of the doctrines contained therein: "that is not always the true sense of the sayings of Jesus and of the writings of the apostles which the Jews, by reason of their prejudices, attached to them; but that which they should have attached to them, from a consideration of the scope of the speakers and writers." John iii. 5—16; vi. 60, *et seq.*; viii. 51—57.

6. Even the apostles themselves, and others among the first followers of Christ, were, previous to his death, not capable of comprehending aright all the doctrinal truths of his religion. It was, therefore, conformable to his wisdom to reserve many of them to that period when their eyes were opened through his death, resurrection, and ascension to the Father. John xvi. 13, compared with Acts i. 6, 7, and 1 Cor. ii. 9—14.

7. It is consequently a false position, which some have assumed,—that the doctrines of the New Testament are to be altogether drawn from the sayings of Jesus; for by the assistance of the Holy Spirit, and the instrumentality of the Divine word, as well as by their own deeper reflections, and by bringing to their remembrance the instructions they had already received from Jesus, the apostles gradually acquired a more just and perfect knowledge of the truths of religion, especially in regard

to the person of Jesus, the design of his death, and his heavenly exaltation.

8. The sense of the sayings of Jesus and of the writings of the apostles, in those passages which contain religious truths, is to be interpreted conformably to the universally acknowledged principles of rational religion; but reason alone could not have discovered every doctrine which Jesus delivered as religious truth. The province of reason is to try those doctrines by her own principles, and to prove their agreement with that unerring standard.

9. It is the first duty of the interpreter to unfold the subjective conceptions which the apostles and evangelists had of the truth, and to exhibit them with their *imperfections*, according to the grammatico-historical interpretation, and in the next place to investigate and generally to express their objective truth. Paul, for instance, Rom. i. 18, ii. 5, speaks, as the prophets did, of God's wrath. What were the views held by him of the doctrine of the atonement, and what were the conceptions of other believers in his time on the subject? Were not most of them of the opinion that God is mutable? This was their subjective sense, but not the objective or real truth; consequently the doctrine itself, and the individual conceptions which the first teachers of the religion formed of it, are to be carefully distinguished. In Christ is laid the foundation of the remission of the punishment of sin, on certain conditions: this is the general objective truth; this is to be the interpreter's next

subject of inquiry, when he has done with the grammatical interpretation.\*

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\* What our author here, and on subsequent occasions, asserts in regard to the *imperfections* to be found in the knowledge and instructions of the evangelists and apostles, seems to require a more strict definition, that it may furnish no occasion for misunderstanding, or for consequences, equally foreign, I trust, to the aim of the writer, and derogatory to the honour of the evangelists and apostles, and the authority of their writings. There is, indeed, no denying the testimony of Paul himself, 1 Cor. xiii. 9, "*We know in part, and we prophesy in part,*" as compared with the more perfect knowledge which will take place hereafter. So far the teaching of the apostles may be called *imperfect*; it is, however, as perfect as was necessary, according to God's plan, for the enlightenment and improvement of mankind in this life, and for our preparation for a state of more clear and perfect knowledge, and more pure and eminent holiness. It is also incontrovertible, that the apostles, as well as other Christians, made, from time to time, considerable advancement in the knowledge of Jesus Christ and his Gospel, by meditating on and mutually comparing the truths with which they were acquainted, by daily additional experience, by the practice of the precepts of Christianity, as well as by God's special guidance; so that their knowledge, as well as that of others, was continually becoming more perfect and extensive. There was, however, nothing defective in the instructions which they gave to the Christians of their times: these instructions, in respect to the peculiar truths of religion, contained nothing untrue, nothing unprofitable, nothing irrelevant, in fact, nothing objectionable whatever. We can, indeed, now write on many true, important, and useful subjects, many things which the evangelists and apostles could not have done: we can, in this respect, avail ourselves of philosophical dissertations, historical information, physical truths, and anthropological observations, the results of ancient and modern inquiries and discoveries; we can, with the aid of these, better compare the doctrines of the Old and New Testaments, show their reasonableness more clearly, prove their truth more decisively, point out their utility the better in particulars, apply their generalities to more objects, define their uncertainties



10. In the investigation of the true sense of dogmatical passages in the New Testament, the following points should be chiefly attended to:—

- (1.) Inquiry should be made into the opinions held by the disciples of Jesus concerning any particular doctrinal truth.
- (2.) To what extent Jesus communicated to them better instructions on the subject during his life-time.
- (3.) How they arrived at clearer views by the assistance of the Holy Spirit after the departure of Jesus from this earth. (What sense, for instance, they attached to the phrase *born again* before the ascension of Christ, and what after.)
- (4.) What imperfections still adhered to their modes of conceiving religious truths.\*

11. Jesus himself, *considered as man*, had more imperfect and incomplete conceptions in his youth than afterwards; but he stood in so close a relation

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with greater accuracy, and more closely connect the discoveries of the Gospel with other truths. But, all this notwithstanding, in the case of the doctrines of the Gospel, which is the point in question, the apostles, as well as Jesus, continue to be the only infallible instructors of the world: their doctrine remains as the immovable groundwork on which we must build; and in this foundation there is nothing to improve or to alter. As to what regards the example adduced by our author to illustrate his position, viz., the doctrine of the reconciliation to God by the death of his only Son Jesus Christ, I shall merely observe, that I should feel most unwilling to expose this doctrine to objections by such vague assertions as these.—HERINGA.

\* See last note.—H.



to the Godhead, that we can say no more concerning the nature and state of his subjective conceptions of the religious truths which he taught, than the following: Jesus was an infallible Teacher of truth. Considered, indeed, as man, and as an Israelite, he had his human and Israelitish conceptions, but no *nocuous* error\* ever obscured the light of reason and revelation, which was imparted to him by the Deity. It would be the extreme of presumption and rashness to conceive of Jesus as a Jew beset with prejudices, much more as an enthusiast or fanatic. That he was none of these, we have an assurance in the mode in which Divine Providence has carried on and executed his great plan, the beneficial effects of which are extending themselves over the whole human race.

See FR. V. REINHARD, Versuch über den plan, den der Stifter der Christlichen Religion zum besten der menschen entwarf, 1798. 3d Ed. A Dutch translation was published in Amsterdam in 1787, entitled, ‘Het plan door den Stichter van het Christendom ten beste der menschen ontworpen, als een bewijs voor de waarheid van het Christendom’ [The plan of the Founder of Christianity, undertaken for the benefit of mankind, a proof of the truth of the christian religion].

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\* No *nocuous* error; I should have said, no *error whatever*. As man, Jesus might have been *ignorant* of some things; but he did not, therefore, form *erroneous* conceptions of those things. He never *erred*.—HERINGA.

§ 262. As the design of the ministry of Jesus and the apostles was to propagate rational religion among all nations, in its purity and perfection, so far as was at that time possible ; and as the principal truths of this religion were contained in the books of the Old Testament ; the necessary consequence of this was the confirmation of the religious truths with which the Jews were already acquainted, the correction or refutation and abolition of the false and erroneous additions which were made to them by the Jewish teachers, and the supplying of defects in their religion to such extent as was still required for their greater enlightenment, and the perfection of their moral improvement. But as this could not be effected, without an adaptation on the part of the Founder of the new religion to the opinions of his disciples, it became requisite that Jesus and the apostles should furnish materials by which their hearers and followers should be led to investigate and come to the knowledge of truth by their own subsequent reflections, and be made capable of comprehending it. Experience has proved that this was actually the fact. There is no people on earth which possesses so correct and clear a knowledge of religious truths as exists among Christians. By the religion of the New Testament, many wise and learned men have been stimulated to the pursuit of unwearied inquiries into the nature of the Deity, and of the human mind,—its improvement and cultivation, and led to the constant attainment of still clearer views on these subjects ;

so that it can be with truth affirmed, that, in regard to more rational conceptions concerning God and his attributes, his purposes and ordinances, we are in the possession of privileges surpassing those of the Apostles.\* God has thus, by the extension of their instructions, laid the foundation of our present enlightenment. And this furnishes the clearest evidence, an evidence ever before our eyes, that Jesus was an infallible Teacher of truth, appointed by Divine Providence, and furnished with extraordinary gifts : in fact, that he was the person whom he both held, and represented, himself to be. He did not merely assume the character of the promised Redeemer of mankind, but he had a full and lively assurance that he was so in reality. He did not merely allege that he was appointed by God to suffer and die for men, but he was conscious of having received from God this commission. John x. 17, 18. He thus taught the truth in all its parts, according to his conviction ; and only withheld it, so long as men were incapable of comprehending or making use of it. He expressed it, indeed, in the language of his contemporaries ; but, at other times, he clearly explained the new and sublime sense which lay beneath the words, to those who had ears to hear, and reason to comprehend it. Matt. xiii. 9, 10, 36.

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\* This is a vague and unwarranted assertion. See the note, pp. 413, 414, § 261. 9.

§ 263. But if Jesus was himself an infallible Teacher of truth, and a professed opponent of error and superstition, whence comes it that he left so many erroneous opinions of the Jews without refutation, nay, that he even accommodated himself to them, and retained some of them in his public instructions? In order to solve this difficulty, and generally to acquire and fix correct principles respecting the compliance of Jesus and his Apostles with Jewish opinions, as well as their accommodation to the errors of their contemporaries, the following observations are suggested.

§ 264. This subject, which has hitherto given rise to so much controversy, concerning the accommodation of Jesus and his apostles to the opinions of the Jews of their time, as well as of the heathens and early Christians, cannot be fully elucidated, without, in the first place, carefully distinguishing accommodation to weakness, to sensuousness, ignorance, and false notions, from compliance with error.

This compliance or condescension is either *divine* or *human*. By the former is meant, that God, in order to lead mankind to a knowledge of religion and morality, adapted himself to the weakness, the prevailing ignorance in the modes of thinking, and the opinions as well as the spiritual wants of men, and communicated either the same or new truths, at various times, under various images, and by divers methods. This is confirmed by the biblical history, and remains equally true, whether we assume an

immediate or mediate work of God, a merely natural or a supernatural revelation.

This condescension was, at the time of Jesus, as necessary as it was useful to mankind. Divine Providence had formed Jesus himself to be the supreme universal Teacher of mankind in such manner as was agreeable to his individual nature, his education, and the modes of thinking peculiar to his country and his time. It prepared him for his important work by means of the religious knowledge which was already contained in the Old Testament, and excited in his lofty mind the noble resolution to devote himself for the benefit of the whole human race ; so that Jesus had a lively assurance that he was appointed by the Deity to lay down his life for mankind, and that he had received power from God to raise again his dead body from the grave, in order thus to found a new religion for the human race, and to deliver from the punishment of sin those who were not rendered unworthy of salvation by their own voluntary guilt.\*

We shall, in the sequel, treat of this condescension on the part of God and Christ, referring the reader for further information to the second volume of the work “ On Divine Revelations,” [already referred to, § 196. p. 269-70, n. &c.]

Human *condescension* consists in a wise teacher

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\* It strikes me that the author, in this place, speaks of the Saviour too much as of an ordinary man, and does not sufficiently keep in view his intimate relation to God his Father, and the special influence of the Holy Spirit.—HERINGA.



adapting himself to the modes of thinking, the opinions, customs, dispositions, and imperfections of men, with the design of leading them to fresh knowledge and better views, and generally conducting them onwards in the path of perfection.

But we understand, as included in this *accommodation*, the conduct of a teacher, who, in his instructions, adapts himself to certain errors of his hearers, so as to resolve to keep back many truths, or to admit false popular notions into his discourses, to such extent as it was not possible for him immediately to divest his hearers of them, although he, at the same time, laboured for their eventual diminution, or even for their utter extirpation.

The reasonableness and necessity of such condescension has been already shown, Part I. § 31.\*

§ 265. The first species,—namely, the condescension, in propounding truths, to the imperfection and weakness of men, might have been employed by Jesus and the Apostles:—(1.) in explaining and illustrating certain truths; (2.) in the proof and defence of the same; and (3.) in citing and

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\* This distinction of the author is far from being quite clear and just. He exhibits a good deal of oscillation, in my opinion, throughout the whole of his reasoning on this subject, the particulars of which need not here be pointed out, as I entered fully enough into the subject, fifteen years since, in my treatise published by the Hague Society, proving that Jesus and the apostles did *not* accommodate themselves to the erroneous notions of their contemporaries.—HERINGA.



applying passages of the Old Testament,—of which we shall treat more fully hereafter.

§ 266. The object of this condescension and accommodation is always the communication of truth. A condescension to men on the part of the Deity has been, at all times, a *necessary* means to this end. This is displayed in natural religion, as well as in the positive [revealed] dogmas which have been annexed to it. Man can know nothing of the Supreme Being but from His works, and from his own powers and perfections; consequently, he must ascribe to the Deity the same perfections which he finds in himself, only with this difference, that in the Supreme Being he considers them to be infinite or unlimited. This is a *necessary* anthropomorphism, which is inseparable from a religion adapted to man. God has thus, at all times, in the revelations which he has vouchsafed, made this condescension to mankind, in order to communicate to them all necessary knowledge concerning himself; and has therefore provided, as the Teacher of the human race, a MAN, in whom was exhibited, as it were, a visible image of his own highest perfections. John xiv. 9; Heb. i. 2.

But there is also a *conditional* condescension and accommodation, by means of which truth is more readily and efficaciously communicated. This condescension and accommodation may take place both in words and actions; it may be employed either in the form or the matter of the instructions; it

may be negative, by avoiding certain actions or expressions; or positive, by employing actions or expressions which would not have been used if the same truth were to be communicated in some other form. As for instance, when a person admits innocuous errors into his instructions, in order thereby to convince his hearers or readers by means of that which they had previously held to be true. [The *argumentum ad hominem*, or *ex concessis*.—TR.] Finally, condescension or accommodation may be employed either in respect to a part or to the whole, either perpetually or for a season.

This matter has not been handled by any one more fundamentally than by D. P. J. S. VOGEL, of Altorf, in his *Aufsätzen theol. Inhalts*. Part II. 1799.

§ 267. The condescension, of which Jesus and the apostles availed themselves in the communication of truth, consisted, in the first place, in the selection of such words and phrases, as enabled them to render themselves most intelligible to both Jews and heathens; and,

1. In propounding and explaining truths. Jesus, for instance, promised to his apostles great rewards, Matt. xix. 20, &c., but in such expressions as were suited to their yet imperfect and sensuous modes of thinking: he spoke, Matt. viii. 11, 12, of sitting with Abraham, &c., in the kingdom of heaven; Luke xvi., of Abraham's bosom; and on the cross, he called the abode of the blessed, Paradise. All his

instructions abound with examples of such condescension to the modes of thinking and speaking of his contemporaries.

2. But this condescension was also employed in arguing with and refuting his opponents. In the selection of their arguments, Jesus and the Apostles could not at all times confine themselves to those truths which were most convincing to themselves and other really enlightened men; but they were also under the necessity of employing such reasonings as carried most weight with their contemporaries, and certain of their hearers or readers. They were constrained to give such form to their deductions as the men with whom they had to do held to be conclusive. Hence it is, that many of those arguments which the founders of Christianity made use of are not perfectly convincing to us; as, for example, Matt. xxii. 30—32; 2 Cor. iii. 7; 1 Cor. xi. 4—10; Heb. v.—ix.; which contain many arguments of this nature, which were adapted only to the modes of thinking of the Jews.

CARL. LUD. BAUERI *Logica Paullina*. Halæ, 1774. 8vo.

C. F. SENFF, *Versuch über die herablassung Gottes in der Christlichen Religion, zur Schwachheit der menschen* [Essay on God's condescension in the Christian Religion to man's weakness]. Leipzig, 1792. 8vo. Cap. iii. § 17—55.

§ 268. Jesus and the apostles adapted themselves to the modes of thinking chiefly of the Jews, in their citations and applications of passages of the Old Testament, when propounding certain truths

of the gospel. This is designated the *special accommodation* of passages in the Old Testament to the expression of the truths and objects of the New. In virtue of this mode of accommodation, certain phrases, or small portions of history, of a psalm, or such like, which treated of objects and persons totally distinct from those spoken of by the teachers of the New Testament, were employed in the statement or confirmation of the objects expressed, and generally on account of some striking resemblance. Thus, Jesus applied what had been said by David of Ahithophel, to Judas Iscariot, John xiii. 18. In this manner, in Matthew ii. 15—18, are several passages of Scripture applied to Jesus and his history.

The citation of such passages is frequently preceded by the words, *ἵνα πληρωθῇ*. This Jewish phrase is, however, to be taken in the sense of the Jewish school, and signifies no more than, “Now that took place which is said;” “Here something occurred similar to what happened,” &c.

§ 269. Jesus and his disciples conformed also in their teaching to that allegorical explanation of places of the Old Testament, which was common among the Jews, and to a general mode of allegorical instruction, inasmuch as they were convinced that it was agreeable to the end of the Deity in the economy of the Old Testament, to apply the writings of Moses, the Psalms, and the prophets, to the promotion of truth, and the institution of the new

Kingdom of God : (1.) in order to excite the imagination, and to awaken attention ; (2.) to express the truth with greater clearness by images, and thus make it more intelligible to sensuous men ; and (3.) finally, because there were certain truths which they could not yet communicate to their hearers in their whole extent. On such or similar grounds Jesus has used the manna in the wilderness as an image of himself and his doctrine ; and Paul, 1 Cor. x. 1—10 ; Gal. iii. iv. ; Heb. v., &c. has given an allegorical explanation to many of the objects and historical passages of the Old Testament, and employed this explanation for the expression of evangelic truth, not merely by the exercise of his own ingenuity, but because he was convinced that it was agreeable to God's design to make such application of the writings of the Old Testament.

§ 270. It pertains to the general proofs of a suitable condescension on the part of God and of Jesus Christ to the weakness and sensuousness of the contemporaries of our Redeemer, that God instituted between the theocracies of the Old and New Testament a certain *resemblance*, as well in regard to certain persons, as to certain actions and institutions. As Jesus knew and promoted this plan of the Deity, there was an *analogy* produced between the old and new religious economy,—between the events of both,—which may be called a divine typification. There, the deliverer, the teacher, the lawgiver, the governor of his people was Moses,—here it is



Jesus. There we find twelve princes of the twelve tribes,—here, twelve apostles, as regents in Christ's stead over the newly founded kingdom. There, seventy elders,—here, seventy disciples for the preaching of truth. There, David, the founder of God's worship on Mount Sion, the ruler of God's kingdom which was to endure for ever,\*—here, the exalted Jesus, whose kingdom is to have no end. There, an Elias, a stern, austere prophet, the fearless punisher of kings,—here, a John, who resembled him even in external appearance, Matt. xi. 14. The Apostles made a still closer application of this analogy, instituted by God and Christ, of which examples occur in 1 Cor. v. 7, 8; x. 1—11; Gal. iii. and iv.; and Heb. ix.; as well as many other passages. This analogy often serves, therefore, as a key to the mystery of the Apostles' meaning, and may be especially applied by the interpreter to many of the images and expressions of the Apocalypse.

§ 271. Accommodation to error is something more than condescension to the weaknesses of the hearer. The negative accommodation explained above, that is, the withholding or reservation of certain truths, which the hearers or readers were not yet capable of receiving and comprehending, by reason of their addiction to certain errors, is

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\* It is not an earthly kingdom of David which is spoken of, but a society of true worshippers of God.—SEILER.



attended with no difficulty; for Jesus himself has clearly explained his views on this subject, John xvi. 13, &c.

Wise teachers reserve a portion of the truth, only because its too early disclosure would give offence, and prejudice the hearers against its reception; but they say as much as is necessary for preparing their hearers or readers for the better understanding of the whole of their important instructions. This negative accommodation may also take place by avoiding certain actions, which would be to others an occasion of offence or scandal. Rom. xiv.; 1 Cor. viii. ix. 20, *seq.*

The reasons which may induce the teacher to confine himself to this mode of instruction are manifold. He may give offence to his hearers either by his opposition, or by his silence, or by the omission of some particular act. He may have reason to fear that their confidence in him would be diminished, and the avenues to their hearts altogether closed: unless he thus spoke and acted, they might not be sufficiently prepared eventually to comprehend the truth.

§ 272. On this subject there are three principal classes of opinions to be distinguished:—

1. The ancient interpreters of Scripture wholly denied that Jesus or his disciples had ever accommodated themselves to the errors of the Jews or heathens, or had admitted any of them into their

instructions. They thus assume that the exact letter of the New Testament is to be adhered to, and that every thing which Jesus and the apostles positively affirmed is to be acknowledged as literally true.

2. To this class of learned men is opposed another, who maintain the directly opposite opinion. These affirm that every thing beyond the religion of reason, propounded in the Old Testament as a positive doctrine of religion, was, together with the similar additions of the Jews, but the effect of ignorance, superstition, and error; that Jesus and the Apostles adapted themselves to these errors, in order to supply their place by something better, namely, by the principles of the religion and morality of reason. Jews and heathens, say they, expected forgiveness of sins by expiatory sacrifices; Jesus accommodated himself thereto, teaching that he would make a sacrifice of himself: the Jews had expected a Messiah; Jesus accommodated himself to this erroneous opinion of theirs, saying that he was that very Messiah and Son of God. Similar accommodations, they say, are to be met with in many other of the sayings of Jesus and of the writings of the Apostles.

3. A third class endeavours to steer a middle course. They admit not only a condescension to Jewish opinions, manners, and customs, but also allow that Jesus and the apostles left many errors untouched; and thus accommodated themselves

thereto in a way not at all injurious to morality and religion. But it is still undecided by these, how far He and the Apostles *positively* accommodated themselves to the errors of the Jews, and employed them in their own instructions.

§ 273. But *innocuous* and *nocuous* errors are carefully to be distinguished from each other in this inquiry.

Innocuous errors are such as do not necessarily introduce other errors into doctrines of faith, and from which no results could flow which were injurious to morals. Of this sort were, at the time of Christ,—(1.) Many *exegetical* errors and false interpretations of several passages of the Old Testament, which were erroneously supposed to contain certain truths which the genuine sense of the words did not at all express. (2.) *Dogmatical* errors, such as, that God is mutable, and may be moved by the prayers of the pious. (3.) *Historical* and *chronological* errors, (see Acts vii.) These, and similar erroneous opinions, might and must have been not only suffered by Jesus and his Apostles,—inasmuch as they were too numerous, and the contemporaries of Jesus were not prepared to renounce them all,—but ideas of this nature might have been admitted into the instructions of Jesus and his apostles, without any prejudice to the truth: a wise system of instruction, for instance, required that Jesus should speak of the Deity in

anthropomorphic expressions,—that he should represent God as a Father.\*

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\* I hold it to be a most dangerous position, to maintain that Jesus and the apostles admitted errors into their instructions, with a view of accommodating themselves to their countrymen and contemporaries. This is consistent neither with wisdom nor honesty : it is not suited to the case of extraordinary ambassadors of God, furnished with such full powers, and assisted by such divine interference as they were. There is a vast difference between leaving errors untouched, which would in time expire either of themselves, or by deeper views of the very doctrine preached,—and the confirmation of the same errors, by admitting them into their very instructions. By concessions such as these to the fashionable doctrines of modern times, respect either for the moral character or for the heavenly wisdom of the Redeemer,—nay, possibly for both,—is imperceptibly lost. The melancholy experience of many, especially in unhappy Germany, gives but too many evidences of this, as I have endeavoured to show in my Essay on this subject, already often referred to. Thousands there, who were baptized into the name of Jesus, now look upon his wisdom as folly ; and whereas, a few years since, it was usual to say, *He accommodated himself to the people, who knew no better !* it is now openly asserted, *He knew no better himself !* But I must not enlarge. It is only my regard for the honour of the Gospel and for the reader's faith, that has caused me to digress so far. Only I must not here pass over unnoticed, Seiler's erroneous comparison and deduction. The Saviour made use of anthropomorphic expressions when speaking of the Deity, in order to accommodate himself—not to the errors, but to the comprehension, of mankind. These two ought to be carefully distinguished ; notwithstanding which, they are too often confounded in treating of this subject. When Jesus spoke of God as a Father, he made use of an anthropomorphic expression, in order to represent him as our beneficent Creator and Protector ; but there was no error here, either taught or confirmed : no Jew understood this in the human sense of the word *Father*. It was the express doctrine of Jesus,—“ *God is a Spirit ;*” and any misunderstanding to which such anthropomorphic expressions might

§ 274. A most profitable use might have been made of such innocuous errors. If, for instance, the Jews (as has been already stated, § 267) could not have been brought to a conviction of the truth, otherwise than by grounding it upon an erroneous opinion, which they held to be true, and thence deducing a truth which, at the same time, rested upon other and solid grounds, it became a duty to make use of such means.

If, for instance, it was to be shown that the doctrine of Jesus was far more excellent than the law of Moses, the Jewish notion that the law was given at Mount Sinai by the ministration of angels was laid as the groundwork; and thence was drawn the conclusion:—As the Son of God is exalted in rank far above the angels, so much more eminent and of greater worth is the doctrine announced by the Son of God, than the law of Moses. The Apostles were themselves convinced that this mode

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seem to give occasion is thus altogether provided against. Further, as Jesus and the Apostles often spoke of God's care for the poor and needy, recommended prayer as a tried help in time of trouble, gave an example of it themselves, and affirmed that God was ready to grant what was prayed for, according to his will, in humble confidence in the name of Christ, this gives no countenance to the error, that God is mutable, and is moved to do thus by the prayers of the pious. It was enough to say, God will supply what is needful in answer to such prayer. There has been established, by the wise and beneficent will of God, a suitable, but to us inexplicable connection between asking and receiving. By this doctrine, mutability is no more ascribed to God, than when it is said, that he resists the proud, and gives grace to the humble, blesses the diligent, &c.—HERINGA.

of reasoning was good and just, and, therefore, employed it with perfect uprightness of heart.\*

The principles which experience has proved to be safest on this subject are these :—

1. Jesus and the apostles did not accommodate themselves to errors injurious to morals, or arising from errors in faith.

2. Jesus was obliged in his instructions to touch upon doctrines in which the Jews cherished crude and dangerous errors, in order to make himself intelligible to his hearers ; but he did not thereby confirm their errors, but much rather laboured to oppose them as far as possible, and laid the foundation for their future abolition.

3. He never, in the essential doctrines of his religion, positively availed himself of Jewish errors, or employed them as a means for the attainment of his object.

4. It was consistent with the wisdom and goodness of Jesus, to leave untouched certain erroneous doctrines, which were connected with the truths of religion, and which were dangerously abused by

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\* Consequently, the Apostles themselves believed that God had used the ministry of angels in the giving of the law on Mount Sinai ; otherwise their whole reasoning would have been absurd in the extreme. Who does not here see that the defenders of a good cause often injure it by using arguments which will not avail before the judgment-seat of truth ? And on this supposition this would have been the case with Jesus and the Apostles, which I can the less assent to, as they opposed the most favourite errors of the people, and were in no need of such unavailing arguments in support of a cause founded on such evidence as theirs was.—HERINGA.



the Jews, inasmuch as it was impossible to disconnect them altogether from religion. To this pertain many notions concerning demons and their operations.

The apostles and other disciples of Jesus could not, within the short space of time within which they had the benefit of his instructions, be freed from all the errors which might contingently produce dangerous consequences. They were brought up among the Jews, and had, therefore, many errors in common with that people; but, according to the promises which they had received from God through Jesus, they were infallible teachers of those truths which constituted the essentials of the new religion.

§ 275. What has been already asserted concerning Jesus must be laid down as a general rule: that he taught the truth according to his conviction, with uprightness of heart, to the exact extent of his knowledge. He opposed errors in religion, especially such as had a prejudicial influence on morals, with earnestness and zeal. Whoever, therefore, asserts that, in any particular passage, there is an accommodation to Jewish errors, is bound to prove it, and to furnish evident tokens of its existence.

No accommodation to error takes place where Jesus and the apostles are opposing error, as in 1 Cor. xv., where the doctrine of the resurrection is proposed. There is no accommodation where

Christ requires faith in his propositions, or denounces divine punishments against such as will not receive his doctrine, as in John iii. 4—18. When Jesus and the apostles positively repeat the same doctrine several times, although in other expressions, yet so as to convey the same in substance, it is impossible to admit the existence of an accommodation in such cases.

On the other hand, an accommodation to error must be acknowledged, or a passage altogether differently explained, when any thing occurs in it which contradicts the acknowledged truths of reason, or when any thing seems to be said which is inconsistent with other doctrines evidently taught by Jesus and the apostles.

As we are so little acquainted with the world of spirits, we are not justified in supposing that all which Jesus has spoken concerning good and evil spirits was a mere accommodation to Jewish errors. It seems, therefore, impossible to arrive at perfect certainty on this subject in each and every passage of the New Testament.

§ 276. From these inquiries there arise some short rules, which are to be borne in mind by the interpreter in the explanation of difficult passages which contain religious truths.

1. Above all things, the sense of a passage is to be investigated, not according to the Jewish *usus loquendi*, but according to that higher usage of words which was introduced by Jesus and his apostles.

2. It is to be pointed out how far Jesus and his apostles accommodated themselves to the modes of thinking and the opinions which prevailed among the Jews.

3. The general truth contained in the passage is the only one to be deduced from it.

4. When this is discovered, the next process is to inquire and determine,—(1.) What conception the apostles may have entertained of the truth according to their modes of thinking and their state at the time; and what conception they wished their readers to form of the same. (2.) Finally, the same general truth is to be strictly and accurately expressed, according to the clearer notions of enlightened reason, and exhibited in a form suited to our own contemporaries. This is, however, no longer an explanation of the words of Holy Scripture, but an explanation of a fact or of an article of faith, adapted to the necessities of our time, and more strictly defined according to our philosophical knowledge; by which it is at the same time shown, that this doctrine is agreeable to the principles of reason, and serviceable to the promotion of morality. Kant, perhaps, among others, in his *moral interpretation*, intended to indicate this part of the labour of the interpreter, but has carried the matter to an extravagant length.

[FRIENDS OF THE ACCOMMODATION SYSTEM.]

G. S. STEINBART, Samenstel der zuivere Wysbegeerte, of leere der geluksaligheid, volgens het Christendom [A system of pure philosophy, or the doctrine of felicity

according to the Christian Religion.] From the German. Amst. 1781. 8vo.]—H.

W. A. TELLER, Vorerinnerungen zu seinem Wörterbuch des N. T. [Preliminary Observations to Teller's Lexicon.] 3d Ed. Berlin, 1785. 8vo.

C. F. STAUDLIN, Ideen zur Kritik des Systems der Christlichen religion [Ideas on the criticism of the Christian System]. Goet. 1791. 8vo.

HERM. FRID. BEHN, Ueber die Lehrart Jesu und seiner Apostel, in wie fern die selben sich nach den damahls herrschenden Volksmeynungen bequemt haben [On the mode of Instruction employed by Jesus and his Apostles; how far they have accommodated themselves to the prevailing popular opinions]. Lubec. 1791. 8vo.

[E. G. MEYER, Ein Kleiner Beytrag zur Untersuchung der Frage: Ob und wie weit es einem weisen Manne überhaupt, und besonderseinem göttlichen Lehrer anständig und erlaubt sey, sich zu den Meynungen und Irrthümern anderer herabzulassen? und ob und in wiefern dieses mit der Pflicht der Warhaftigkeit und Redlichkeit bestehen könne. [Whether, and to what extent, a wise man in general, and in particular a Divine teacher, is properly permitted to stoop to the opinions and errors of others? And whether, and to what extent, this is inconsistent with truth and reason.] Bresl. 1791. 8vo.

PAUL VAN HEMERT, Oratio de prudenti Christi, Apostolorum, et Evangelistarum consilio, Sermones suos et Scripta ad captum atque intellectum vulgi, quantum illud fieri potuit, accommodantium. Amst. 1790. 4to.

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Verhandeling over de vraag: heeft Christus, in zijne prediking, hebben de Evangelisten en Apostelen, in hunne Schriften, zich somtijds, naar de toen heerschende Volksbegrippen geschikt? Zo ja, in welke gevallen, en hoe verre? En hoe zeer kan dit denkbeeld, wel begrepen, dienen ter verklaringe der schriften des Nieuwen Verbonds? In der Verh. rakende den natuurl. en geopenb. Godsd.

uitgegeven door Teyler's Godgel. Genootschap [Essay on the question :—"Has Christ, and have the Apostles, in their preaching, sometimes accommodated themselves to the then prevailing popular notions? If they have, how far, and in what cases? and to what extent will this opinion, well apprehended, serve to explain the writings of the New Testament?" Published in the tracts of Teyler's Theological Society for the Defence of the Christian Religion.] Haarl. 1792. 4to.]—H.

J. G. EICHHORN, Vorschläge zur Hermeneutik [Propositions for Hermeneutics,] in the General Library of Biblical Literature. Book IV. p. 330, *sqq.* Leipz. 1792. 8vo.

[PH. C. HENKE, Neues Magazin für Religionsphilosophie, Exegese und Kirchengeschichte, Book II. Nu. 9. Helmst. 1798. 8vo. [Vide *supra.*]

#### OPPONENTS OF THIS HYPOTHESIS.]—H.

G. CH. STORR, de sensu historico scripturæ sacræ. Tubingæ, 1778. 4to. 1782. [Inserta *Opusc. Acad.* Vol. I. p. 1, *sqq.* Ibid. 1796. 8vo.]

[Jesus Christus der Wahrheitslehrer Kein Volktauscher [Jesus Christ, a Teacher of truth, not a Deceiver of the People.] Erlang. 1787–8.]—H.

CARL. VEIT. HAUFF, Bemerkungen über die Lehrart Jesu, mit Rücksicht auf jüdische Sprach-und Denkungsart. Ein Beytrag zur richtigen beurtheilung dessen, was Lehre Jesu ist. [Observations on the mode of teaching employed by Jesus, with regard to Jewish modes of speaking and thinking; a contribution towards a correct judgment of the teaching of Jesus.] Offenb. on the Mayne, 1788. 8vo.

[F. PETR. SCHAFFER, Diss. de Christo et Apostolis in tradenda religione ad hominum captum sese dimittentibus. Mogunt. 1787. 8vo.

J. HERINGA, E. Z. Verhandelng, ten betooge, dat Jesus end zyn Apostelen zich doorgaans niet geschikt hebben, naar de verkeerde denkbeelden van hunne Tydgenooten [An Essay, showing that Jesus and his Apostles did not accom-

modate themselves to the erroneous opinions of their contemporaries.]

JOH. CHRIST. BANG, *Verhandeling, waarin ondersocht wordt, in hoe verre Jesus en zyne Apostelen zich geschikt hebben naar de vatbaarheid der Jooden, in het voorstellen der Christelijke leere.* [An Essay, in which it is investigated how far Jesus and his Apostles accommodated themselves to the comprehension of the Jews, in propounding the Christian doctrines.] In the Latin and Dutch languages.

Both the above treatises are published by the Society for the Defence of the Christian Religion. Hague, 1789.]—H.



## APPENDIX.

OF THE CITATION OF THE PROPHECIES OF THE OLD TESTAMENT  
IN THE NEW, AND THEIR FULFILMENT.

§ 277. THAT Jesus and the apostles cited many passages of the Old Testament, as prophecies which were to be fulfilled in and subsequent to their own times, and employed them as evidences of the Divine mission of Jesus, and of the truth of his religion, is a fact which admits of no doubt. It has been, however, contested whether they accommodated themselves herein to the opinions of the Jews, or whether they believed that those passages of the Old Testament really applied to Jesus and the theocracy to be founded by him; or, finally, whether they were themselves mistaken, and held that to be a prophecy which was not so in fact.

In order accurately to determine this question, it will be, in the first place, necessary to bear in mind the essential character of the prophecies, and then to divide them into separate classes.

§ 278. It is required of a real prophecy of the Old Testament, which was to be fulfilled in and after the time of Christ and the Apostles, that the same objects should be spoken of in the writings

of the Old Testament, which were considered as fulfilled in the New. But a mere accommodation takes place, when objects and persons are spoken of in the New Testament, different from those occurring in the Old.

§ 279. The prophecies, which are to be considered as fulfilled in the New Testament, are of two sorts, general, and special or individual.

The *general* are contained in all those passages of the Old Testament, wherein is expressed the joyful expectation of better times, which God was to bring about among the Israelites by his messengers, and by the Israelites themselves.

That such a prophecy was made to Abraham, and afterwards to his posterity through Jacob, and still more clearly expressed and more specially defined in the course of time, has been fully pointed out in the chapter on the interpretation of the prophetic books, § 189—202. The following grounds of confirmation, in regard to this subject, may be here supplied:—

1. Jesus expressly and positively affirmed, that Moses wrote of him, John v. He added, that, if the Jews believed Moses, they would also have believed him.

2. He affirmed, that David, in the 110th Psalm, had represented the Messiah as a Person who would surpass him in eminence; and he did not assert this in a Jewish sense, for the Jews did not understand him, and were unable to give an answer to

his question, Matt. xxii. Jesus laid the foundation of faith in himself in the minds of his apostles, by showing them that he was the promised Messiah, John i. Matt. xvi. 17. Luke xxiv. 27, 45.

3. He explained to them those passages of the Prophets still more clearly after his resurrection, inasmuch as they were till then incapable of comprehending the doctrines, with which they, as Jews, were unacquainted, respecting the design of his death and the nature of his kingdom;—a circumstance which of itself furnishes the clearest evidence that Jesus did not accommodate himself herein to Jewish notions.

4. The apostles adopted similar methods of convincing their hearers of the fulfilment of prophecy; and that they did not herein conform themselves to Jewish prejudices, is evident from the fact of their complaining that the greater part of the Jews had no belief in their interpretations of the Prophets. Acts iii. 18, 21; x. 43; xiii. 33—40; xxviii. 23—27.

Every impartial reader of the New Testament must perceive, that the entire economy of the New Testament is represented throughout, as a fulfilment of the promises made by God to the patriarchs and ancient Israelites, Luke i. 73. Gal. iii. 14—23. Acts iii. 32.

§ 280. *Special* and *individual* prophecies are such as relate to single events and persons, their actions and allotments, sufferings and rewards. In order to prove that the same circumstances,

persons, and events, are spoken of in the Old Testament, it is not required that the prophet who foretold them should have distinctly and definitely known the circumstances and fate of such person,—but only that a person of this kind should one day appear for the good of the Israelites and the general welfare of mankind, that he should perform some such works, and undergo some such fate. All beyond this, respecting the nature and mode in which this was to take place, remained unknown to the Prophets. Their case, in this respect, was exactly as Jesus describes, Luke x. 24, and 1 Peter i. 10, &c. Among this kind of prophecies are to be reckoned, for instance, the following:—that the Founder of the new Divine kingdom was to spring from the family of David, (Jer. xxiii. 5,) to be born at Bethlehem, (Micah v. 1,) to lay the foundation of the new kingdom at Jerusalem, and to spread from this city, by means of Jews then living, the knowledge and true worship of God among all nations, (Micah iv. 2.)

There are four possible modes of explaining these special predictions :—

1. They may be considered as actual prophecies really fulfilled. It was the design of the Deity to furnish a prediction, in the sayings of the prophets, of the fact,—that He would send such a Person, to redeem the Israelites and enlighten mankind.

2. But such passages may be also treated as mere accommodations. The prophets, it may be said, formed all manner of agreeable expectations

respecting the future glory of their nation. Jesus and the apostles gave to such passages a mystical or allegorical interpretation; and thus accommodated themselves to the exegetical errors of the Jews, in order to relieve them of their errors.

3. A condescension on the part of the Deity may be also maintained. For instance, the Prophets and other Jews formed of themselves, without deriving it from any Divine revelation, the expectation that the Saviour of the nation would spring from David's family; they conjectured that he would be born at Bethlehem. God, who foresaw this, so managed, by a wise condescension, that the Founder of his new kingdom should be born of the family of David, and in the village of Bethlehem.

4. Jesus and the apostles believed, it may be said, that such passages actually referred to the new dispensation, and thus expressed their belief, although they were, at the same time, mistaken in their views. But God directed their harmless error to the benefit of mankind.\*

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\* That such notions as these should be held by Deists and professed unbelievers in revelation, is natural and intelligible; but how any one, calling himself a believer in revealed religion, can honestly make such professions, I am totally at a loss to conceive. The system of *accommodation* has thus been carried in Germany to such an extravagant height, that the Deity is made to accommodate himself to any system, however inconsistent with the literal and rational interpretation. Dr. Seiler does not inform us which of those views is his own; but if, as is most probable, it be the first opinion, he can only mean, in what follows, to claim for himself that liberty of thinking, which he so liberally concedes to others.—TRANSLATOR.



Which, now, of these various modes of interpretation is the most probable? Which view of these not unimportant objects is most appropriate to and most in keeping with the person of Jesus, his sentiments, his actions, his grand work, and the execution of that work accomplished by the Providence of God; in a word, with his wisdom and goodness. Let none form too hasty and authoritative a judgment; but, after weighing all the circumstances of the case, let every one decide according to his conscience, and not despise others, who can also think.\*

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\* Without forming too hasty a conclusion,—without judging others, whom I do not despise, but commiserate, and whose departure from the doctrines of Christianity I lament,—I must say that the first of these four opinions is the only true one, and the only one which is consistent with the character of Jesus and his apostles. I beg to refer the reader, for the grounds of this my opinion, to the Essay often before referred to.

Also compare,

GOTL. CHRIST. STORR, *Observationes quædam spectantes ad enodandam quæstionem, utrum se Judæorum Hermeneuticis erroribus accommodaverint missi divinitus interpretes.* *Ins.* Symb. Liter. Duisb. Tom. II. p. 413, *sqq.* Hag. Com. 1786. 8vo.

JOANN. STINSTRA, *Nareden, gevoegd achter het 2 Deel van s'Mans Oude Voorspellingen aangaande den Messias en deszelven openbaringe.* [Additional observations to his 'Ancient Prophecies regarding the Messiah and his Revelation.' Vol. II.] Harl. 1782. 8vo.

GISE. BONNET, *Orationes duæ—Alterâ disquiritur an summo ecclesiæ Doctori, ejusque Apostolis, ubi, probandæ suæ doctrinæ caussâ, ad Veteris Testamenti oracula, tanquam vaticinia provocarunt, sic fides sit habenda, ut Servatoris nostri, cum tristia, tum læta ac gloriosa fata, in iis vere*



§ 281. In addition to the two descriptions of prophecy already named, there are also many passages of the Old Testament used by Jesus and the apostles, in explaining the new divine kingdom, and applied, by way of condescension and accommodation, to an object or event, to persons and their history, although such passages of the Old Testament did not originally allude to the same objects and persons. For instance, in addition to the passages above cited, § 268,—Matt. ii. 15—17,\* compared with Hosea xi. 1, and Jer. xxxi. 15; also, Luke iv. 18, compared with Isa. lxi. 1. The same applies to similar accommodations, John xii. 4. This accommodation was founded, as has been already

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præsignificata esse, jure credamus. Traj. ad Rhen. 1793. 4to.

JOH. HENR. REGENBOGEN, *Verhandeling ten betooge : dat, in de schriften des Ouden Testaments, eigenlyk genoemde rechtstreeksche voorspellingen, aangaande onzen Heere Jesus Christus gevonden worden.* [A treatise to prove, that the writings of the Old Testament contain proper and direct prophecies relating to our Lord Jesus Christ.] In the Tracts of the Society for the Defence of the Christian Religion, for the year 1797.

GUIL. SURENIUSII, *Βιβλος καταλλαγης*, in quo, secundum veterum Theologorum Hebræorum formulas allegandi et modos interpretandi, conciliantur loca ex V. T. in N. T. allegata. Amst. 1713. 4to. This still continues to be the most useful work for acquiring a knowledge of the ancient Jewish mode of citation and explanation of places of Scripture.—HERINGA.

\* I beg to refer the reader to an ingenious view of the application of this prophecy, in a work entitled, *Critical Essays*, by the Rev. Charles Forster, B.D. Dublin and London, 1827.—Tr.

observed, (§ 270,) on the resemblance which took place between some incidents, persons, &c., of the Old and New Testament.

Many of the Jews were, however, accustomed to apply to the Messiah and his kingdom certain expressions of Moses and the prophets, although they did not immediately relate to them. Now, as Jesus and the apostles were under the necessity of founding their proofs that He was the promised Redeemer of Israel, upon premises the truth of which the Jews acknowledged, a wise system of instruction required that they should convince the Jews that Jesus was the Messiah promised by God, by the citation of such passages as the Jews themselves explained as referring to the Messiah. This was a necessary accommodation; it served as a vehicle for the conveyance of truth. I have expressed myself more fully on this subject in the works—

On Divine Revelations, especially that of Jesus and his Apostles. (See § 196.) And

On Prophecy and its Fulfilment. Erlang. 1795. 8vo. [Both by GEORGE FREDERIC SEILER.]

OBSERVATION.—The apostles were, after their minds were opened to a more perfect knowledge of the exalted nature of Christ, convinced that the Father had by him created the world, John i. 3—10. Coloss. i. 16. Heb. i. 2. They, therefore, in order to express this exalted nature, made a peculiar use of certain passages of the Old Testament. They employed such words as were generally in those books applied to God, in order thereby to describe the SON, by whom the Father made and governs all things. The author of the Epistle to the Hebrews has especially availed himself of this method. Heb. i. 6—11.

## SECTION V.

*Of the Explanation of the Morality of the New Testament.*

§ 282. THE morality which is interwoven throughout all parts of the New Testament, is either *universal*, adapted to all times; or *particular*, adapted to certain limited times, persons, and actions. The universal morality is, in respect to its *matter*, the morality of reason, only presented in a practical and popular, not in a learned and systematic *form*, and expressed in a manner which was adapted to the weakness and sensuousness of the Jews and heathens to whom it was addressed, and such as was necessarily suited to the circumstances of the time.

§ 283. The universal morality of reason is too well known to require here any further explanation. The particular morality, which may and must be practised, at certain times and by certain persons, consists of such precepts as Jesus gave to his immediate followers, and especially to his apostles. These were confined altogether to his special object. They were not to attend to the instructions of Jesus, like other Jews, in order to learn from him the truths of religion, but in order

to be formed into teachers of the world. Therefore, they must forsake their domestic occupations, wives and children, father and mother, in order to devote themselves wholly to their ministry. Now, as Jesus foreknew that he must not only himself suffer and die, but that his followers also would be evil treated, persecuted, and mostly put to death on his account, he held it necessary to give them some special precepts for their conduct. These are to be found in Matt. v. 39, vi. 25, x., and other passages.

These precepts, however, are not intended for the primitive Christians only, but for all such as have similar persecutions and sufferings to endure for the sake of his religion.

The interpreter should be cautious not to take such passages either for an overstrained morality, or to turn them into general rules for the guidance of every individual Christian, with the intention of giving them a more rational explication. He would thus be in danger of losing sight of their real sense.

§ 284. Although the general moral precepts of Jesus are perfectly agreeable to the morality of reason, it is but labour in vain to attempt to bring them into harmony with the principles of modern, or, indeed, any other, systems of philosophy. It is enough that they are conformable to the will of God, and suited to both the rational and sensual nature of man. The interpreter should, therefore, in explaining the moral passages of the New

Testament, adhere to the following principles. The books of the New Testament contain,

1. The pure morality of reason ;
2. Lessons of perfection ;
3. Instructions for the attainment of happiness ;
4. Lessons of prudence, the observation of which tends to promote men's temporal welfare.

These various species of truths and instructions are so mixed together, that the attention of the interpreter, in many passages, ought first to be directed to their separation, in order accurately to determine their import.

§ 285. The system of morals in the New Testament is a system of religious morality. Jesus has taught us, in all his precepts, that the law of reason is to be regarded as the will of God,—as a divine commandment, Matt. v.—vii. The interpreter should, above all, fix his eye on this point, in order not to overlook the true christian motives which are superadded to the commandments and exhortations.

§ 286. The sources from which Jesus and the apostles drew their morality, were especially the books of the Old Testament ; then the apocryphal books, at least Ecclesiasticus, (or the book of Jesus the son of Sirach,) which existed in Palestine in the Syro-Chaldaic language. Besides this, the Rabbins in the schools were in the habit of communicating to their disciples, as were also parents

to their children, good moral Sentences; as may be seen in the rabbinical collections of Lightfoot, Schöttgen, and Wetstein.

§ 287. The design proposed by Jesus and his apostles, in delivering their moral precepts, was not to exhibit a formal and complete system of morality, but to lay the basis of the institution of a religious morality, on which might be founded instructions in all sorts of duties. Those interpreters of Scripture, who would seek, in the sayings of Jesus and in the writings of the apostles, for general principles, from which were to be deduced special precepts of morality, after the manner of the schools, ascribe to them a systematic mode of thinking, which they by no means followed. Jesus commanded with Divine authority, in his Father's name, and the apostles required the observance of their moral precepts in the name of Jesus, whom they represented as Lord of all. The morality of the New Testament is expressed in a way which resembles the maxims and moral sentences in the writings of Solomon, in many of the Psalms, and Ecclesiasticus. The greater part, therefore, of the rules given for the interpretation of the proverbs and maxims of the Old Testament apply also to this.

§ 288. To the special *form* in which the moral lessons of the New Testament are presented, belong especially the moral PARABLES.



The general rules given for the explanation of parables, (§ 73, 74,) are also applicable here ; but the following observations require to be added :

1. The moral of the similitude is, above all, to be determined and shown, as Luke xvi. 1, &c., where true prudence and wisdom, in the use of temporal goods, is commended as an act of beneficence pleasing to God ; and Matt.xx. 1—16, which contains a warning against that pride which trusts in the merit of services performed, and against low venality or mere mercenary motives.

2. Now, when the essential parts of the moral narrative are gone through, it is to be ascertained what collateral lessons are intermixed with it. For instance, the history of the Prodigal Son, (Luke xv. 11—15,) contains also a warning against the abuse of the goods and abilities with which God has entrusted us ; but ver. 25, &c., contains a rebuke for being dissatisfied with any prosperity which might happen to one who had formerly sinned.

Similar collateral instructions are contained in all the moral similitudes.

3. In the observation of the separate parts, the special collateral objects of Jesus are to be also attended to ; for he had constantly a view to various characters and kinds of men in his discourses. For instance, the main design in the parable of the Good Samaritan, is, the commendation of universal benevolence, without regard to country or religion ; but there is a secondary object to be found in the

observation, that a priest and a Levite unfeelingly passed by the unfortunate man, who was left half dead upon the road.

Finally, it is the duty of the interpreter of the Bible, especially in the pulpit, to make such observations on the wise instructions of Jesus, and the noble and benevolent sentiments which were displayed in the delivery of his moral instructions, as are calculated to produce the highest reverence for Jesus.

§ 289. Morality is also taught in the New Testament by examples. It was one of the designs of Jesus, to give mankind an example of virtue worthy of imitation. There are two sorts of actions, which should here be carefully distinguished by the interpreter :

1. Such as he alone had the right, the power, and the obligation to perform ;

2. Such as are the duty of all mankind.

To the first description belong his forty days' fast, his voluntary poverty, and his voluntary journey to Jerusalem, to die there on the cross. The general rule may be thus expressed :—All the sayings and actions, which Jesus delivered and performed in the capacity of Mediator of mankind, are not intended as examples for others to follow ; consequently, they contain no moral injunction. But from these actions are to be separated the disposition and the motives by which he was stimulated to their performance. All that he did and suffered

was from reverence, love, and obedience to the Father, and from love to mankind.

These dispositions are the general rules of morality which we are to follow, Phil. ii. 5.

The other actions of Jesus may be laid down throughout as rules of morality for his followers; but the interpreter is not to fix his attention so much on the individual sayings and actions of Jesus, as on his modes of thinking and his dispositions towards God, towards others, and himself.

§ 290. The circumstances are different in respect to the morality which is contained in the good examples of the apostles, and the other pious and virtuous men who are spoken of in the New Testament; for,

1. With all their piety, and the great measure of the gifts of the Spirit which was vouchsafed to them, they might mistake and err in such matters as did not pertain to the delivery of the essential doctrines of the gospel.

2. When we would propound their example as worthy of imitation, and as a rule for Christians, it should be investigated and pointed out,

(1.) That their actions are agreeable to the will of God and the precepts of reason;

(2.) Their good dispositions especially, are to be clearly exhibited, as these are, in their case, as well as that of Jesus, the proper subjects of imitation.

3. The conduct of such persons is never to be proposed as the foundation of the duties of a Christian, but as an encouragement to our zeal in the pursuit of good.

4. It is, therefore, a great error to extol their virtues too highly, and to find in them universally an ideal image of the perfection of morality.

§ 291. In the explanation of each moral passage of the New Testament, attention should be generally paid,

1. To the pure precepts of duty ;

2. To the mode in which these are expressed in the New Testament, and to the peculiar form in which they are communicated ;

3. To the motives which stimulate to the practice of them ; not to all, but to those which are contained in each passage separately.

Whoever will use these rules with the necessary caution, will penetrate deeply into the moral sentiments of Jesus and his apostles, and will be in no danger, either of converting the devout religious virtue of the genuine followers of Jesus into a mere system of legal performances, or of seeking in the New Testament for a stoical or any other system of philosophic ethics.

§ 292. Before we conclude these principles for the interpretation of the moral passages of the New Testament, it seems necessary to offer some remarks, however brief, on the system of *moral inter-*

*pretation* proposed by one of the most celebrated of our philosophers.\*

As there occur many things in the Holy Scriptures, especially in the Old Testament, which cannot be well reconciled with a pure system of ethics, an attempt has been made to attach to the words of a passage such a sense as will harmonize with the most correct and the purest moral principles. “There is required,” it is said, “for the interpretation of revelation, a constant application of it to a sense which accords with the general practical rules of a pure religion of reason. And, although such explanation seems forced, it must, notwithstanding, be employed, and the words of revelation must be so far explained as to harmonize with the general moral principles of faith.”

But such procedure, in the interpretation of the Bible, is neither necessary nor lawful.

1. It is not necessary. For there must, of necessity, occur in the Holy Scripture many human prejudices, sentiments, actions, and histories, which do not harmonize with the pure morality and religion of reason. Mankind have their moral ages, their childhood, their youth, and their manhood. It has been already, in many places, shown, among the hermeneutical rules for the interpretation of the Old Testament, how defective were the moral knowledge, sentiments, and actions, even of pious and good men, (§ 151, &c.) The interpreter of

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\* *Viz.* Kant. See Appendix at the end of this Section, p. 458.  
—Tr.

Scripture has no valid ground for concealing these weaknesses ; nay, he will rather expose them to observation, wherever he finds them, and employ them with much advantage for the promotion of morality, namely, as a warning against similar errors, in order that we may know and feel our superiority in moral advantages, and be convinced of our obligation to the practice of more eminent virtues than those of believers under the old dispensation.

2. A moral explanation, and the substitution of a sense which the words will not bear, is *not lawful* ; for, what security can the unlearned Christian have in matters of faith, when he knows that the teacher of religion feels justified in advisedly attributing another and supposititious sense to the words of the Bible ? How can the speaker allege that he is an honest man and a faithful witness of the truth, when he takes upon him to assert that certain words of Holy Scripture have *one sense*, when he is, at the same time, conscious that they have *quite another* ?

But, on the other hand, it is permitted to employ certain positions, histories, and actions, which occur in the Bible, for the purpose of connecting with them certain truths, which they do not indeed contain, but to the illustration and unfolding of which they afford an apt occasion, and of deducing from them useful truths, either by their resemblance, contrast, or effects. This is a moral APPLICATION or use, but cannot be stamped with the name of moral interpretation.



OBSERVATION.—See, on the morality of the Bible, and its explanation,

C. F. STAUDLIN, *Geschichte der Sittenlehre Jesu* [History of the Ethics of Jesus.] Book I. pp. 537—833.

The following works will serve to facilitate the comparison of the morality of the New Testament with the less perfect morality of the Old, and to illustrate by examples, and give a deeper impression to individual moral lessons.

IMMAN. BERGER, *Versuch einer moralischen Einleitung in das N. T. für Religions Lehrer und denkende Christen* [Attempt at a moral interpretation of the New Testament, for religious teachers and thinking Christians.] 3 vols. Lemgo, 1797—98. 8vo.

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Praktische Einleitung ins A. T. [Practical introduction to the Old Testament.] 2 vols. Leipzig, 1799, 1800. 8vo. In which a comparison is instituted between the morality of the Old and New Testaments.

[W. A. VAN VLOTEN, *de Praktijk des Bijbels, of het Zedekundig onderwijs der gewijde Schriften* [The Practice of the Bible, or the Moral Doctrine of the Sacred Writings. 6 vols. 8vo. 1798—1802. A work which, from its rare observations, deserves to be read and studied more than it hitherto seems to have been.]—HERINGA.

Die moralische Beyspiele der Schriften des A. T., exegetisch, psychologisch, und praktisch bearbeitet [Moral examples from the Scriptures of the Old Testament, exegetically, psychologically, and practically illustrated.] By E. R., Leipzig, 1799.

Observationes ad moralem sive practicam librorum sacrorum interpretationem pertinentes. Scripsit Φιλαληθης Εριθαιρων.

There are also some valuable observations on this subject to be found in Eichhorn's General Library of Biblical Literature, Vol. VI. pp. 55—64. I shall, for greater convenience, append this important passage at the end of the volume. [I have transposed it to the end of the present chapter, next page.] —TR.

## APPENDIX.\*

ON THE PROVINCE OF REASON IN THE INTERPRETATION OF THE  
HOLY SCRIPTURES; AND ON THE MORAL INTERPRETATION OF  
THE BIBLE.

*(From the Sixth Volume of Eichhorn's General Library of Biblical Literature.)*

I CAN by no means accede to this new theory of interpretation, as it is exhibited, and illustrated by examples, in "Religion within the Limits of Reason;" although it has, at the same time, ever been clear to me, that principles of reason must have an influence in determining the sense of the Bible. Since I investigated this subject with my

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\* The following is the extract from Kant's 'Religion within the Limits of Reason,' referred to by Dr. Seiler, p. 455.

"This kind of interpretation may, in respect to the text, appear forced, and very often is so; but it must, notwithstanding, if there be but a possibility of adopting it, be preferred to such literal interpretation as either contains nothing at all conducive to morality, or operates in opposition to its impulses. It will also be found to have been, at all times, held with all modes of belief, ancient and modern, and even partly contained in the Sacred Books; and rational and well-meaning popular teachers have applied it to such extent, as to bring it into harmony with their essential contents, according to universal moral principles of belief. The moral philosophers among the Greeks, and afterwards among the Romans, did the same with regard to their mythology"—Religion within the Limits of Reason, by IMMANUEL KANT. 1st Ed. p. 150.

own understanding, I have been compelled to adopt this principle, and I applied it to the special hermeneutics of the New Testament a full year before Kant attempted to propose his general principles of interpretation.\* But, in adopting this principle, I did not feel myself bound to substitute in any passage the artifices of certain allegorists and preachers, for a sense foreign from the grammatico-historical interpretation, a thing which a *moral* interpreter should have been the last to do: as the principles of morality should be by him, above all things, held sacred. Without repeating here what is already contained in the article referred to, I shall briefly state the principal views on which my theory depends.

Reason cannot arrogate to herself the liberty of passing judgment on super-sensuous objects, as has been long agreed upon by discreet philosophers. We can have no understanding nor comprehension of things external to our own minds, as Kant himself has proved, in a peculiarly ingenious manner, in his "Criticism of Pure Reason;" the principles, therefore, which have to unite in giving their suffrage to the import of the sense of the Bible, as an archive of revealed doctrine, are to be derived wholly from practical reason. The same is required by the grand object of the christian religion, which is, to promote the moral improvement of the human

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\* In the General Library of Biblical Literature, Vol. IV, Part II. p. 330.

race, and whose speculative doctrines can be of importance only in reference to their moral results. In this point all should have been long since agreed.

If, then, revealed truths exist, revelation must have had its commencement in the most remote antiquity, in those times when the crude and sensuous notions of men rendered supernatural assistance necessary for the awakening of religious feelings: and as we find among the Hebrews a nation, who, with less mental cultivation, nevertheless surpassed all others in religious knowledge; as we find them in possession of books which are distinguished for this religious knowledge, and whose contents were alleged by the possessors to contain a superhuman communication of instructions, we are, in fairness, bound to consider them as a preparation for the revealed doctrines, which the New Testament contains in much greater fullness and perfection.

But neither the Old Testament nor the New contains the revelation itself, but only the history of the reception, propagation, and development of the doctrines which had been revealed long before. It is a necessary result of the nature of a collection of writings, which are designed merely as a history of certain doctrines, that they must contain much that is foreign from, and cannot aspire to an equal value with, the doctrines themselves; thence it follows, that *the principles of reason* can only be compared with that portion of the Old and New Testament which contains religious doctrines, for

it is this portion alone which exhibits something actually revealed,—which can never *contradict reason*.

Now, if God has awakened and strengthened the moral consciousness, by extraordinary means, at an earlier period than would have taken place by man's volition and agency, this could not have happened otherwise than in connection with the existing degree of cultivation ; for revelation cannot consist in the imparting of ideas altogether new, but in bringing the ideas already in being, to a new result. On this very account, I cannot think that the ancient archives of revealed religion could have contained moral expressions so pure as the purest practical reason could have furnished ; but that the later and more modern these documents were, the nearer must their moral expressions approach to the purest practical reason ; and these should be looked for in their fullest purity and perfection in the latest of all. After the possession of these documents, they must be the only sources of revealed moral sentiments ; and the older ones are only to be used as a historical representation of the way in which practical reason became gradually conscious of them, and has been elevated, step by step, to that height which she at present occupies ; and to illustrate the expressions in which moral sentiments are now exhibited in more complete purity. It would be a vain and unprofitable task to attempt to *prop up* the defective moral expressions of the Old Testament by *interpretations*, and by a desire

to introduce *something more into them* than they actually contain with reference to the connection of the passages, and the age in which the author from whom they proceeded lived. Even the expressions of moral ideas in the New Testament are not universally so definite and exact as to contain a complete moral truth in every passage ; for the collection of writings contained in it are not composed in a systematic and perfectly precise style, but in the defective and inaccurate language of common life ; not for all times and people, but so far at least as relates to the form and nature of the expressions, for the satisfying of many special wants, with a view to several local and temporary objects, for a small, peculiar, limited class of readers. The New Testament, therefore, does not every where express its doctrines with clearness and precision, so as to be generally intelligible, but in phraseology sometimes partial and defective, obscure and enigmatical ; sometimes too strong, and at other times too weak ; inasmuch as it at one time takes up a particular case to which it applies the spirit of its doctrines in a very limited and partial manner, at another, speaks in the language of common life, in proverbs and sentences, and not with philosophical precision ; and at another time because it clothes its treasures in modes of conception which are necessarily foreign to us. When, therefore, the grammatico-historical interpretation is ended, and has elicited the sense of a passage from philology



and logical connection, and in accordance with criticism and history, then *reason steps in* to weigh the sense in her balance, and estimate it by her own principles ; inasmuch as the doctrines of the New Testament must be considered as revealed truths, which according to their very nature, as being divine instructions, cannot contradict reason, and can contain no errors in religion, no superstition, no enthusiasm. *The principles of reason, therefore, assist in completing the interpretation, but they introduce no sense foreign to the author.* They barely serve to point out to the interpreter what part of a doctrine is partial and defective, what perfect and complete, definite or indefinite, obscure or clear, too strongly or too weakly expressed, and admonish him to make its contents harmonize with principles of reason, by tried and acknowledged hermeneutical rules. There need be no apprehension (as every practical interpreter knows from his own experience), lest sound rules of interpretation may not completely succeed in producing this harmony ; the indefinite passages will be determined by the more definite ; the obscure illustrated by the clear ; the exaggerating expressions corrected by the restrictive ; and where obscurities still remain, these may be dissipated by penetrating into the spirit of the times. But if, after passing through all these exegetical operations, the doctrines of any of the writings of the New Testament do not harmonize with reason (which there is no cause to dread), such writing should rather forfeit its claim to a

place among the documents of the christian religion, than that we should have recourse to the desperate expedient of forcing upon such unharmonizing passages, a sense quite foreign from the words.

The interpreter must confine himself within those limits, but they are not at the same time the limits which restrict the preacher, if an objectionable custom should prescribe to him, as the foundation of his religious instructions, a passage which, if not altogether unsuited, is at least very unprofitable for that purpose; a predicament in which every clergyman finds himself, for instance, at the return of the Gospel for the New Year. If he will not confine the subject of his discourse altogether to the name of Jesus,\* he will be forced to use his text only as a peg on which to hang his sermon. But as often as he attaches to a passage, ideas which it does not really contain, he should expressly state that it only furnishes an *occasion* for his observations; he should never advisedly substitute for it supposititious ideas, in order to found his positions upon such spurious grounds. This were an *immoral* delusion, which is the less admissible, as for every religious truth in which Christianity instructs us, there are clear and positive evidences furnished by passages in the New Testament itself.

\* Luke ii. 21.—*Gospel for New Year's Day*.—TR.

## CHAPTER IV.

### PRINCIPLES FOR THE INTERPRETATION OF SEPARATE PARTS OF THE NEW TESTAMENT.

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#### INTRODUCTION.

EACH Book of the New Testament comprises truths dogmatic and moral.

These are propounded—

1. In a historical form and in connection with real history ;
  2. In apostolical epistles ;
  3. In a prophetical book.
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#### SECTION I.

*Of the Interpretation of the Historical Writings of the New Testament.*

§ 293. WHAT has been said, §§ 128—144, of the hermeneutical treatment of the biblical history in general, and of the use of aids to the explanation of the Old Testament, can, in a great measure, be applied also to the interpretation of the books of

the New. But in addition thereto the following observations should be attended to.

1. Jesus and his apostles frequently refer, in their discourses and writings, to passages of the Old Testament. These must, therefore, be consulted in all cases, as a clue to ascertain the true sense of the speech or writing.

2. They also allude to certain things and events which existed or took place in their own time. The Antiquities of Josephus are here the best guide. The history of Jewish sects, and the knowledge of the regulations of synagogues, will be also useful. As, however, the political state of the Jewish nation, such as it existed at the time of Christ, is frequently adverted to, the history of the Herods, and then the Roman history from Augustus to Titus, will illustrate the obscurities of this period. See,

PAUL PEZRON, *Histoire évangélique, confirmée par la Judaique et Romaine.* Paris, 1696. 2 tom. 12mo.

[JOH. JAC. HESZ, *het leven van den grootsten en besten der menschen, Jesus* [The Life of Jesus, the greatest and best of Men.] From the 3d German Edition. Haarl. 1775—1779. 3 vols. 8vo.

————— *Geschiedenis en Schriften der Apostelen des Heeren* [History and Writings of our Lord's Apostles.] Do. 2 vols. 8vo.—H.]

————— *über die Lehren, Thaten und Schicksale unseres Herrn* [On the Doctrines, Actions, and History of our Lord.] Jes. 1782. 8vo.

JOH. REMOND, *Versuch einer Geschichte der Ausbreitung des Judenthums van Cyrus bis auf den gantzlichen Untergang*

des jüdischen Staats [Attempt at a History of the Spread of Judaism, from Cyrus to the total Overthrow of the Jewish Nation.] Leips. 1789. 8vo.

(C. G. KUINOEL.) Geschichte des Jüdischen Volks von Abraham bis auf Jerusalems zerstörung [History of the Jewish Nation, from Abraham to the Destruction of Jerusalem.] Leips. 1791.

[J. JAHN, History of the Hebrew Commonwealth. From the German. London, 1829. 2 vols. 8vo.]—TR.

See also the other books cited § 121.

§ 294. We have already, §§ 117—120, said as much concerning the geography of Palestine, as is necessary for the explanation of the *Old Testament*. Before the time of Jesus, the geographical state of Palestine had undergone a complete alteration; therefore its description, and the state of affairs under the sway of the Herods, so far as relates to the territorial divisions of the country, must be ascertained, partly from the works already cited, and partly from other good books.

In order to trace the dissemination of Christianity through Asia, Greece, and Italy, and to understand the many passages relating thereto in the Epistles and Acts, a geographical knowledge of these countries, as then existing, will be found requisite; as well as an acquaintance with the Greek and Roman antiquities of the times.

Besides the writers named above, § 118, the reader is referred to,

EUSEBII CÆSAREENSIS Onomasticon urbium et locorum Sacræ Scripturæ, s. Liber de locis Hebraicis. Græce. Latine Scriptus

ab HIERONYMO. Illustratus opera JAC. BONFRERII; Animadversionibus auxit JO. CLERICUS. Amst. 1707. fol. [Here compare the notes of JAC. RHENFERD, in the *Periculum Criticum*, s. *Exercitationes VI. ad loca Onomastici EUSEBII et HIERON.* Fran. 1707-8. 4to. Reprinted in his *Opera Philologica*, Tra. ad Rhen. 1722. 4to. pp. 776—821. Also, PETRI WESSELIING, *Probabilium liber singularis*, Cap. XVI. XXV. XXXII.]—H.

JOH. JAC. REISKE, *Abhandlungen über die Geographie von Palästina* [Tracts on the Geography of Palestine.] In BÜSCHING's *Magazin für die neue Historie und Geographie*, Vol. IV. p. 121, *seq.* also ANT. F. BUSCHING's *Neue Erdbeschreibung* [New Description of the Earth.] 5 vols. part 1. Hamb. 1781. 8vo.

ABDALL, *Denkwürdigkeiten Egyptens* [Memorable accounts of Egypt.] Translated from the Arabic, and illustrated by S. F. G. WAHL.

[See also Mr. Horne's *Introduction to the Scriptures*, Vol. III.]  
—TR.\*

[The knowledge of chronology is as necessary as that of geography, in treating of the historical parts of the New Testament. Such knowledge is indispensable, in tracing, through their regular order, the life of our Saviour and the transactions of his apostles—in observing the true state of affairs in every important event in the history of the New Testament—in fixing the time when the apostles wrote, and thus penetrating into the contents, aim, and mutual connection of their writings, as well as in solving many apparent contradictions, and eluci-

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\* A Scripture Atlas will be also found of great use to the theological student. Many of these are mentioned by Mr. Horne, Vol. II. Bib. App. pp. 349-50.—TR.



dating many obscurities. For this purpose, besides the writers cited upon the Old Testament, in the Appendix, p. 179, and the writers of Harmonies, which shall be named § 326, refer to

CAMP. VITRINGA, *Hypotyposis Historiæ et Chronologiæ Sacræ, a M. C. usque ad finem Sæc. 1.* Franc. 1708. 8vo.

LUD. CAPELLI *Historia Apostolica illustrata.* Salm. 1683. 4to.

JO. PEARSONII *Annales Paullini, in opp. ejus posthumis.* Lond. 1688.

RUTGER SCHUTTE *Heilige Jaarboeken of Samenstemming der Evangelisten in de levensbeschrijving van Jesus Christus, en inleiding tot de Handelingen en geschriften der Apostelen* [Sacred Annals; or A Harmony of the Evangelists in the History of the Life of Jesus Christ, and introduction to the Acts and Writings of the Apostles.] 3 vols. Amsterdam, 1779—1783. 8vo. 1785, the same with a new title-page.]—H.

§ 295. We have already observed that the knowledge of Jewish antiquities is essential to the explanation of the Old Testament; but since the return of the Jews from the Babylonish exile, many new institutions were founded. Synagogues, with rulers or superintendents, were appointed throughout the country. Their connection with the Romans introduced foreign manners among the Jews. The Rabbis added new precepts concerning purifications, dress, festival ceremonies, and other matters. Hence it follows that the interpreter of the New Testament, should, in particular, carefully study the Jewish antiquities of this period, as well as make himself acquainted with those of the Greeks and Romans.

[Besides the writers above named, § 117, 243, read]

JO. SELDENI, de jure naturali et gentium juxta disciplinam Ebræorum, Libri VII. Lips. 1695. 4to.

———— de synedriis et præfecturis juridicis veterum Ebræorum, Libri III. Amst. 1676. 4to.

———— Uxor Ebraica, s. de nuptiis et divortiis, Libri III. Viteb. 1712. 4to.

CAMP. VITRINGÆ de Synagoge vetere, Libri III. quibus tum de nominibus, structura, origine, præfectis, ministris et sacris synagogarum agitur, tum præcipue formam regiminis et ministerii earum in ecclesiam Christianam translata esse, demonstratur: cum prolegomenis. Fran. 1696. 4to. Nova editio Leucopetræ, 1726, quam procuravit CHRISTOPH. WOLLIUS, præmissa dissertatione, in qua de usu et abusu synagogæ veteris in interpretatione novæ fœderis expōnitur.

JOH. MEYERI Tractatus de Temporibus et festis diebus Hebræorum. Ed. alt. Amst. 1724. 4to.

[SAM. BOCHART, Diatribe de agno paschali. In Hieroz. Part I. Lib. II. c. 50.

PETRI WESSELINGII Diatribe de Judæorum archontibus. Traj. ad Rhen. 1738. 8vo.

RYN REYNEN, diss. philol. crit. de Asiarchis: quam Præs. Petro Wessellingio defendit. Traj. ad Rhen. 1753. 4to.

JAC. GRONOVII Decreta Romana et Asiatica pro Judæis ad cultum divinum per Asiæ minoris urbes secure obeundum, restitutâ. Leyd. Bat. 1712. 8vo.]-H.

JO. TOB. KREBSII Decreta Romanorum pro Judæis c Josepho collecta et illustrata. Lips. 1761. 8vo.

The same will apply to Greek and Roman Antiquities. [Many particulars in the history of our Saviour and his apostles must be illustrated from Greek and Roman history and antiquities, as

well as many others, either expressed or implied, in the Acts and Apostolical Epistles.]—HERINGA.

LUDOVICI CAPPELLI Historia Apostolica illustrata. Salmur. 1683. 4to.

[LAMB. BOS, Antiquitatum Græcarum Descriptio brevis. Cum addit. Jo. Frid. Leisneri. Ed. ult. eaque opt. Fran. 1773. 8vo.]—H.

CHRISTOPH. BRÜNINGS, Compendium Antiquitatum Græcarum e profanis sacrarum :—ad S. litt. illustrationem passim accommod. 3d Ed. Frank. ad Mæn. 1759. 8vo.

[FERDIN. STOSCH, Compendium Archæologiæ œconomicæ, N. T. Lips. 1769. 8vo.

JO. TOB. KRÆSII de usu et præstantia Romanæ historiæ in N. T. Lips. 1745. 8vo.

JAC. LYDII Agonistica Sacra. Dord. 1657. 12mo. Cum addit. Jo. LOMEYERI. Fran. 1700. Translated into Dutch by Ad. Van Halen. Rott. 1703. 8vo.

— Syntagma Sacrum de re Militari : necnon de jure-Jurando Diss. philol. cum notis SAL. VAN TIL. Dord. 1698. 4to.]—H.

[Others have also expressly written for the purpose of explaining and judging of some occurrences in the New Testament, such as the judicial acts of Pilate, from the Roman history. See,

EDMUND MERILLII, J.-Cti. notæ philol. in passionem Christ. Paris. 1632. 8vo. (See Ernesti's Institutes, Part II. c. x. § 71.)

JO. JAC. WESSENBACHII, J.-Cti. notæ Nomico philol. in passionem Jesu Christi. Fran. 1643. 8vo. denuo auctiores adjectæ ejusdem libro de verborum et rerum significatione. Frank. 1654. 8vo.

Both reprinted in the *Opuscula quæ ad Historiam ac Philol. S. Spectant*, ed. a TH. CRENIO. Fasc. iii.

WILELMI GOESII Pilatus Judex. Hagæ Com. 1681. 4to.

ANT. BALTH WALTHERI Juristisch Historische Betrachtungen uber das leiden und sterben Jesu Christi [Juridico-historical observations on the sufferings and death of Jesus Christ.] Bresl. 1738. 8vo.]\*—H.\*

§ 296. As sufficient notices are given of the occasion, the contents, the sources, the objects, and the integrity of the books of the New Testament, in the various Introductions to the same, it will be sufficient here, in this guide to their explanation, barely to communicate some special rules respecting their subject matter.

§. 297. The historical narrations which occur in the Gospels, the Acts, and many passages of the Epistles of Paul, must be treated as any other true

\* The diseases mentioned in the New Testament, have been made the subject of investigation by several writers. Some notices of them will be found in the archæological works already named, in Commentaries, such as that of Kuinoel, and in separate treatises; as,

RICARDI MEAD, *Medica Sacra, sive de morbis insignioribus, qui in Bibliis memorantur, commentarius*. Londini, 1749. 8vo.; A considerably improved edition, is that published at Leyden, 1778, 8vo. A translation of the original work, by Thomas Stack, M. D., was published in London, 1755. 8vo.

A. I. WANKUCH, *Disquisitio Medica Cholerae ejus mentio in Sacris Bibliis occurrit*. Vindob. 1833. 4to.

The writings of medical men have also contributed to the confirmation and illustration of various important scriptural statements,—such as the treatises of Conring, Van der Haer, and Caspar Rensing, in Holland, and the two Gruners, father and son, the eminent German physicians, who have proved the reality of Christ's death upon the cross, against Paulus and others, who have denied it in opposition to the clear testimony of all the evangelists.

—TR.

history, namely, as an account of events which actually took place, and on which reliance is to be placed in proportion to the credibility of the witnesses by whom they are attested. The writers were blameless, honest, pious men. Their conscience must have laid them under obligations to speak the truth. Their sole concern was with God and their conscience; far from any idea of self-interest, they sacrificed liberty, nay, life itself, at the shrine of truth.

§ 298. But in every history *essentials* must be carefully distinguished from *non-essentials*. Historical narrations are true, when the events therein recorded actually took place—when the thoughts and sentiments ascribed to the persons named, were truly their own—when the truths which the narration delivers as propounded, were really propounded. The history of the New Testament thus remains in the main true, although the narrator may deviate from what actually took place, in describing immaterial collateral circumstances, or may, through mistake, alter or add something in such collateral incidents; and although he may adopt *words* somewhat varying from those actually used by the characters occurring in the history. It is sufficient, if only the facts themselves are not fabricated, the *thoughts* and *sentiments* of the actors and speakers not perverted, and the truths which they propound not mixed with falsehood.

In this sense we maintain, that the history con-

tained in the New Testament is true. The material facts are not affected.\*

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\* The respected writer seems to me to show a disposition to make too many concessions respecting the authority and credibility of the apostles and evangelists. What *he* does probably with a praiseworthy design, in order to protect the sacred writers from the objections of infidels, has a tendency towards, or at least admits of being easily abused to, the encouragement of scepticism, and serves to involve the reader of these historical narrations in great uncertainty. If the history of the New Testament is only to be considered true in essentials, what, it will be asked, are we to consider as essentials? If the evangelists have been in error in their relations of the appearance of angels to Zacharias, Mary, and the women at the sepulchre, as the writer supposes, § 299, what sure grounds have we then for believing that they have not also committed mistakes and recorded untruths in other narrations which bear such an immediate relation to the miraculous, in the birth, life, death, resurrection, and ascension of the Redeemer; and can the *facts themselves* be regarded as not fabricated, while such important particulars are stated to be fictions, or derived from fictitious sources? No! these writers can bear a stricter scrutiny. They have narrated no untruths whatever. They have adopted no inventions of others in good faith. Even to the minutest circumstances they are frequently most exact. They do not indeed relate all that took place, they do not supply all the circumstances; but what they do relate, is true. They do not always follow the order either of time or events; but they do not narrate the events out of their order to such a degree, as to cause any injury to the truth. In narrating conversations and discourses, they express the meaning of the speakers and writers agreeably to truth, although they do not always relate every thing that is spoken, or in the order in which it was spoken. They often express the words of the speaker so perfectly, that what Jesus spoke in the dialect of Palestine, they have transferred into Greek words of the same meaning. Sometimes they content themselves with giving only a summary of the discourse; in doing this they adhere to truth. For an accurate narration, especially of such of the longer discourses and conversations as Matthew and John have commu-



§ 299. According to these principles, the *form* of the narration must be carefully distinguished

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nicated, they were not at first prepared (even with all the love of truth and fidelity with which they heard them), as they were unable at the time to mark them with sufficient accuracy, and to understand, retain, and transfer them to writing: but they were subsequently fitted for their task by recollection, closer instruction, and by the power of the Holy Spirit, which was promised them by Christ, in order to qualify them for the work. They wrote under its guidance; and they have recorded what was most suited to the state of the Church, both in their own and the subsequent times, and in such manner as best accorded with the object of their writings.

For this purpose, we have also, through the wise and beneficent guidance of God, various accounts in our hands of the particulars of the Redeemer's life; in order that by a careful comparison of one with the other, we may have the more complete and accurate information of all which is most worthy of observation in his doctrine, life, and sufferings. These fundamental rules, which this is not the place to unfold, or to confirm by the usual proofs, we ought, in my judgment, carefully to bear in memory, if we would not detract from the reverence due to the historians of the New Testament.

It will be profitable to read the following works on the truth and importance of the evangelic histories.

SAM. FRID. NATH. MORUS, *Defensio Narrationum Novi Test. quoad modum narrandi.* Lips. 1766. *Inserta Diss. Theol. et Philol.* Vol. I.

JOH. JAC. HESZ, *over der Evangelisten manier van verhalen* [On the evangelic mode of narration.] Prefixed to Vol. II. of the *Life of Jesus*.

———— *Wichtigkeit des Biblischen Geschicht-studiums.* [Importance of the Study of Biblical History.] In *de Biblioth. der heiligen Geschichte.* Vol I. p. 71, *sq.*

JO. CHRISTOPH. DOEDERLEIN, 4 *Progr. De Historiæ Jesu tenendæ tradendæque necessitate ac modo.* Jenæ, 1783—1786, ins. *Opusc. cins Theolog.* Jena, 1786. 8vo.

from the *matter* and contents. An historian may introduce persons speaking, although they may not have said the precise words which he ascribes to them: the substance of the history remains true notwithstanding. Zacharias had a vision in the temple; he was brought under the impression that he would have a son in his old age, who was to prepare the way of the Messiah to the human heart. He was to lose his speech for a season, &c. Zacharias *did* become dumb, he *had* a son born to him, recovered his power of speech, &c. These facts remain true, although it be admitted that an angel had not actually spoken the words cited by Luke. In like manner the history of the conception and birth of Christ remains a historic truth, whether the agency of a higher spirit

WILLEM BRUIN, de levensgeschiedenis van Jesus niet over-  
tollig, maar van aangelegenheid, ter overtuiging van de  
waarheden des Christ. Godsd., en ter zedelijke verbetering  
van het menichdom [The History of the Life of Jesus not  
superfluous, but of importance for the evidence of the truth  
of Christianity, and the moral improvement of mankind.]  
Haarl. 1794. 8vo.

CHRISTOPH. HEINR. ALBERTS, de momento et veritate historiæ  
Jesu. Disputatio pro præmio Acad. Goett. Scripta. Goett.  
1795. 4to.

JOH. GODOFR. BRUGGEMANN, Commentatio momentum his-  
toriæ J. C. in universa religione et nonnulla argumenta  
præcipua, contra dubia, quibus veritas hujus historiæ nostra  
ætate tentatur, exhibens. Goett. 1796. 4to.

J. G. REGENBOGEN, Verdediging van den geopenbaarden Gods-  
dienst [Defence of Revealed Religion.] 1st and 2d vols.  
Amst. Vol. II. 1804.

was employed, or that God had produced, in some other manner, the vision which appeared to Mary. The same observation will apply to the vision seen by the women at the sepulchre, after the resurrection of Jesus.\*

§ 300. The narrations of all such events as seem to contain any thing miraculous and inexplicable should be treated according to these principles. Their objective truth must be distinguished from the subjective conceptions which men entertain of them. The events narrated by the evangelists, really and in fact took place, and are objectively true, although the historian and other Jews may have ever so much erred in their judgments of them. Indeed, the writers and their cotemporaries, who witnessed those events, could not, by their erroneous conceptions, take from the truth of the events themselves. The historians of the New Testament testified to what they had seen and heard. It was no part of their commission to explain the nature and the mode, the grounds and the causes, by which extraordinary events were produced through an invisible power: it was sufficient that they testified to the truth of the event; more could not be required of them. The result has shown, that God himself must have brought about these extraordinary

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\* See the last note, p. 474.—H.

works, inasmuch as *His object* was attained thereby.\*

\* The doubts which still remain in this statement, respecting the certainty of the miraculous character of these extraordinary events, by which God has confirmed the authority of Jesus and his apostles,—these doubts, I say, do not please me, and have the same dangerous tendency which I have already shown at § 298. Our Saviour himself has, in his conversations, as well with his disciples as with the Jews, shown that he considered these extraordinary events as real miracles, which, effected by Divine power, served to confirm the testimony of those, at whose word or in whose name they were performed. The evangelists also record them as such; and it accords so clearly with the spirit of the evangelic history to consider them in this light, that it appears to me impracticable to explain them otherwise. After so many attacks on the reality of the miracles mentioned in the New Testament, and on the proof which they afford of the truth of the gospel, some have of late years occupied themselves in giving such a turn to the accounts of the sacred writers, that the miraculous seems entirely to disappear, and nothing more remains than sometimes a common, and at other times a somewhat uncommon effect of some natural well-known or unknown cause. John Christian Eck especially, has applied himself to these views, in his work entitled, *Versuch die Wundergeschichten des N. T. aus natürlichen Ursachen zu erklären, oder der Beweis von den Wundern in seinen wahren Gestalt*. Berl. 1765. 8vo.

Others, and among them the learned Paulus, in his *Philologisch-kritischer und historischer Commentar über das N. T.* follow in the same track. But these attempts can give pleasure to no unprejudiced inquirer after truth, as they wrest the simple narrative, misconceive the spirit of the history, multiply the incredible and enigmatical in the whole course of the history, and not seldom place the character of Jesus and his apostles in a most unfavourable light. These have been opposed by,

J. G. S. FISCHER, *Ueber die biblischen Wunder. Ein gegensüß zu Eck's Versuch* [On the Biblical miracles, an answer to Eck's Essay]. Lips. 1796-7. 8vo.

From these premises the following Rules for the Interpreter of the New Testament history are deduced:—

1. His first duty is to investigate the *grammatical* and historical sense of each passage with all diligence, and to express it with all fidelity.

2. He should accurately distinguish the *essentials* of a narration from its *non-essentials*, the *principal facts* from the *collateral incidents*, the *matter* from the *form*; paying continually the chief regard to the substance and main contents, but laying no great stress on secondary matters.

3. In expounding events which seem to contain any thing extraordinary, uncommon, and inex-

(A. C. STAUSZ) Kritischer Versuch über die Neu-testamentlichen Wunder [Critical Inquiry into the Miracles of the New Testament]. Muszen. 1797. 8vo.

ANT. GUL. PETR. MÖLLER, Beoordeeling van een onlangs uitgegeeven boek, van Eck, Versuch, &c. [Review of Eck's Essay]. In the Tracts of the Society for the Defence of the Christian Religion. 1797.

TH. G. THIENEMANN, Bestimmung des Standorts, van welchem alle versuche, die Wundergeschichten des N. T. aus natürlichen ursachen zu erklären, zu betrachten sind. [The point determined from which all attempts to derive the miracles of the New Testament from natural causes are to be viewed.] Leip. 1798. 8vo.

J. H. REGENBOGEN, Defence of Revealed Religion against its modern opponents. Vol. II. See p. 476. J. VAN HAMELSVELD has also answered many of the old opponents of revealed religion, in his 'Bible Defended,' Vol. V. chap. xx. pp. 228, sq.; and Vol. VI. chap. xxii. pp. 82, sq.]—HERINGA.

plicable, he should adhere to the clear letter of the history, without affirming that the event was an *immediate* operation of God. It is sufficient that the event really took place; none but Jesus, and his disciples in his name, could have performed such an action. Such operations of extraordinary power had a great and moral object. By the attainment of this object, Divine Providence has shewn that they were Its work. It is not the business of the interpreter to *think out* the possible means by which Jesus or his disciples may have effected these great works. The interpreter is to be an expounder of the Bible, not a speculative philosopher, or an investigator of the mysteries of nature.

The interpreter should confine himself to pointing out clearly that Jesus had performed his miracles either by his word,—a mere act of his will,—or by a previous announcement of what was going to occur, or by the use of means, through which no other person could have performed the same.\*

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\* It occurs to me here also, that our author yields too much to the taste of many in our times, who do not admit the miracles of Jesus and his apostles to have been acts of divine power, designed to confirm their testimony. If it be true, and I think it admits of no doubt, that Jesus acknowledged and conceived these extraordinary works as so many miracles, and that the evangelists have accounted and recorded them as such; it then becomes the duty of the interpreter to represent them as such. If he does not, he fails to enter into the spirit of the history, and is not qualified to explain the reasonings and deductions of



§ 301. We find in the first chapters of MATTHEW's and LUKE's Gospels, some extraordinary

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Jesus and the apostles in many passages in their true sense. Compare John v. 36; x. 25, 37, 38; xi. 42, 43; xiv. 10, 11; xv. 24; xx. 31; Matt. xi. 1, sq. 20—24; Acts ii. 22; Heb. ii. 4.

Indeed, notwithstanding the numbers who have, in our days, written against the evidence from miracles, of the Divine origin of the gospel, it has been in no want, either in Holland or Germany, of able and zealous champions and defenders, of whom our author has proved himself to be one, in his work—

Der vernunftige Glaube an der Waarheit des Christenthums. Durch Grunde der Geschichte und des praktischen vernunft bestädiget [Rational Faith in the Truth of Christianity, confirmed by History and Practical Reason]. By GEORGE FREDERIC SEILER. Erlangen, 1795. 8vo.

Compare also the following :

CORN. ROGGE, JAN BROUWER, ALLARD HULSHOFF, and WILL. DE Vos, Verhandeligen over de vraag: Is het inwendig bewijs—genoegzaam, ter overtuiging, dat dezelve waarlyk Godlijk, dat is, met de daad, op Godlijken last, door Jesus en de Apostelen verkondigt is? of moet er — het uitwendig bewijs, ontleend uit de Evangelische Geschiedenis en de wonderwerken, door de eerste predigers dier leer verricht, bijkomen? [Essays on the question: Is the internal evidence sufficient to prove that the Christian Religion is truly divine? that is, in fact, that it was preached by Jesus and his apostles by the command of God; or must the external evidence, derived from the evangelic history, and the miracles performed by the first preachers of the doctrine, be joined with it?] In the transactions of Tyler's Theological Society, Vol. XV.

YT. Wie ist der absolut göttliche Inhalt einer angeblichen offenbahrung erkennbar? [What are the positive proofs of the Divine character of a revelation?] In JOHN FRIED. FLATT's Magazin für Christliche Dogmatik und Moral. Vol. I. Tübing. 1796.

events recorded, of such a character as have not happened before or since, to the present day ; but this extraordinary character gives us no ground to turn these historical narrations into mythi, or to consider them as Jewish fables ; for,

1. The essential part of the fact may be true, according to the principles laid down, *supra*, § 300, although there may be somewhat of a mythical character in the *form* of the narration.\*

CAR. CHRIST. FLATT, Philosophische und historisch exegetische Bemerkungen über die Wunder Christi [Philosophical, and historico-exegetical observations on the miracles of Christ.] Part III. p. 1, &c.

GOTTL. CHRIST. STORR, Hat Jesus seine Wunder für einen Beweis seiner Göttliche Sendung erklärt [Has Jesus explained his miracles as an evidence of his Divine mission?] Part IV. p. 178, &c. 1758.

P. BEETS, is de leer van Jesus waarlijk godlijke openbaring, en behoeft zij, als zodanig, de staaving door wonderwerking? [Is the doctrine of Jesus really a divine revelation, and does it require, as such, to be confirmed by miracles?] In the Christelyk Magazin. Vol I. Hoorn, 1798, 1799. p. 97, *sq.* and 209, *sq.*

ANT. WILL. PET. MÖLLER, JOANN. CLARISSE EN RHYNUS FEITH, Verhandelungen tot betoog der kracht van het bewys voor de waarheid en goddelykheid der Evangelie-leere, ontleend uit de wonderwerken van Jesus Christus en de Apostelen [Essays, showing the strength of the evidence for the truth and divinity of the Evangelie doctrine, derived from the miracles of Jesus Christ and the Apostles.] In the Transactions of the Society for the Defence of the Christian Religion, for the year 1800.—HERINGA.

\* This is also too great a concession. Compare what I have observed §§ 288—290, and also § 130, concerning Mythi (so

2. Peter stedfastly affirms that he and his fellow-witnesses, who had seen and related the miraculous vision of Christ's transfiguration on the mount, did not entertain men with fables and mythi, but stated true histories, which they confirmed as witnesses. 2 Pet. i. 17.

3. The history of Jesus was, on the contrary, opposed to all Jewish and heathen fables and mythi; and, therefore, it could not be the very thing which was intended to be supplanted by it.

4. God sent forth the apostles and evangelists, as faithful witnesses of the truth, among the nations: Luke was a companion of the apostles, and he declares that he had received his accounts from eye-witnesses. Luke i. 1—5.

5. As during the whole time in which Jesus exercised his office, many and great miracles took place; as there were for upwards of forty years innumerable miracles performed by his apostles; so it is by no means incredible that the introduction of the great Enlightener and Saviour of mankind into the world should have been accompanied by some miraculous events. Heb. i. 5—7.

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called.) The history contained in these chapters of Matthew and Luke has also found defenders; among whom are,

Y. VAN HAMELSVELD, *Bijbel verdedigt* [Bible Defended], Vol. V. p. 236—256; and J. H. REGENBOGEN, *Verdediging van den geopenbaarden Godsdienst tegen deszelfs heden-daagsche bestrijders* [Defence of Revealed Religion against its modern opponents.] Vol. II. chap. xiv. xv. xviii. xix. xx.—HERINGA.

OBSERVATION 1.—To assume the existence of mythi in the history of Jesus, is against the very nature of mythi, and contrary to the mode of thinking of intelligent writers at that time. We find, indeed, in Livy and other Roman historians, mythi in the history of Romulus and Remus, but not in that of Julius Cæsar or Augustus.\*

OBSERVATION 2.—It has been imagined, without sufficient grounds, that the Jews at the time of our Saviour, had been in expectation of certain extraordinary events which were to take place at the appearance and in the person of the Messiah; that the evangelists had accommodated themselves to these Jewish opinions, and related something of the kind concerning Jesus and his history, in order to induce the Jews to acknowledge him as the Messiah. Such a pious fraud would have altogether shaken the authority and credibility of the witnesses of Jesus. But if there must have been a condescension to Jewish opinions, it would be much better to assume a Divine rather than a human accommodation; that is to say, God did in reality, at the time of Jesus, cause to be done of him and through him, what the Jews had expected to have taken place with respect to the Messiah, and the events of his time. This Divine condescension to the opinions of the Jews, is by many degrees more probable than the idea that the evangelists and apostles availed themselves of a constant perversion of the truth. [It would not, however, be legitimate to assume, on the part of the Deity, a condescension to *groundless* Jewish opinions. It became the character of the great Redeemer to be introduced into the world in an extraordinary and miraculous manner, as the writer had just remarked, N. 5. In particular, his immaculate birth of a virgin through Divine power, was a most fitting event, and worthy the intervention of the Deity.]—HERINGA.

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\* Among the writers who have agreed with Dr. Seiler in maintaining the mythical interpretation of the history of the fall in the beginning of Genesis, § 130, *supra*, is to be reckoned the late Mr. Coleridge. See *Aids to Reflection*. pp. 249—253. But in opposition to this, see also Pareau, *de Mythica Interpretatione*, pp. 218, 338. Mr. Coleridge also favoured the parabolical interpretation of the book of Jonah. *Aids to Reflection*, by S. T. Coleridge, Esq. p. 253, 2nd ed. London, 1831, 8vo. TRANSLATOR.

§ 302. As the four evangelists narrate every thing either as they saw and heard it themselves, or as they obtained it from credible eye-witnesses; but as every individual regards an object from his own standing point, so in these narrations they very often vary from one another, so as, however, to coincide in the main. The older divines were guilty of the fault of supposing that the credibility of the evangelic writings required a complete harmony in even the minutest particulars of their narrations, however immaterial. Hence arose a number of prolix labours on the part of harmony writers (so called); such as, Osiander, Chemnitz, Polycarp Leuser, Gerard, Bengel, Hauber, Busching, and Macknight, with a view to the adjustment of the same, [of which a fuller account will hereafter be given, § 326.]

OBSERVATION.—The whole hermeneutical system of treating the contradictions in the Bible, requires, in our times, to be put into a new form. As towards the end of the last chapter of this work, there will be found a short treatise on this exegetical subject, it appears most consistent with brevity, as well as method, to defer to that occasion, the principles of a harmony of the evangelists.

§ 303. The Evangelists must not be considered as authors who wrote, like learned annalists, according to exact chronological order. They, indeed, have regard, upon the whole, to the order of time; but they frequently adhere more closely to the order of things, as they desired to combine and collect into a short compass many of the sayings



or actions of Jesus which mutually resembled each other.

§ 304. Of the four evangelists, MATTHEW wrote first, probably in the Syro-Chaldaic language. He was a constant eye-witness of the actions of Jesus, and heard the greater part of his discourses. If, then, the interpretation of a passage in Mark or Luke be doubtful, the solution of the difficulty may be sought for in Matthew, in case his account is clearer in other respects. It is probable, that he was himself, at a later period, the translator of his Hebrew (or more properly, Syro-Chaldaic) Gospel into Greek, in order thereby to prevent other and incorrect translations. It follows from hence, that his mode of expressing himself in Greek must be more Hebraistic than the style of Luke.

OBSERVATION.—What has been said of a Syro-Chaldaic original written by some one before Matthew published his Gospel, rests on uncertain reports. Matthew, as being an eye-witness, was in need of no such written original. There may have been various editions of his Syro-Chaldaic Gospel. It may be, that he had written his first biographical sketch in a less ample form, that he enlarged it from time to time, and finally, by the addition of new matter, himself formed the Greek Gospel from a complete Hebrew copy. He was originally a publican (toll collector) and must therefore have been able to speak the Greek language with some facility. All this is mere hypothesis; but the accounts which the ancient writers have delivered concerning a double Gospel of Matthew may be thus completely reconciled. See my “Divine Revelation,” Vol. I. p. 199.

[Besides other writers who have either treated of the whole New Testament, or the four evangelists collectively, who shall be mentioned, §§ 308, 320, 326, see the following :—



SAL. VANTIL, het Evang. des Ap. Matth. 4th. ed. Dord. 1703. 4to.

CHRISTOPH MATTH. PFAFFII notæ exeget. in Evang. Matth. Tubing. 1721. 4to.

JO. GEORG. ALTMANNI Observ. philol. crit. in libros N. T. Bern. 1737-40. 3 tom. 8vo.]—H.

GOTTFR. OLEARII Observ. S. ad Evang. Matth. Lips. 1743. 4to.

JAC. ELSNER, Comment. in Evang. Matth. Zwoell. 1767. 1769. 2 tom. 4to.

[GREGOR. MAYER, Specimen animadversionum in Græcum Matthæi textum. Norim. 1786. 8vo.

THOM. WIZENMANN, die Geschichte Jesu nach dem Matthæus, als selbstbeweis ihrer zuverlässigkeit [The history of Jesus according to Matthew, in itself an evidence of its credibility.] Leipz. 1789. 8vo.

DOM. THEOPH. HEDDÆUS, das Evang. des H. Matth. übersetzt, zergliedert, und mit bemerkungen erläutert [Matthew's Gospel translated and analyzed, with notes.] Stuttgart, 1791, 1792. 2 vols. 8vo.]—H.

J. JAC. GRIESBACH, Commentarius Criticus in Græc. Matthæi textum. 4 Spec. Jenæ, 1794—1797. 4to.

[BRÖERUS BROES Aanmerkingen over het Evangelium van Matt. 10 Proeven H. i—xii. Leyd. 1792-4. 8vo.

As to what the author says of a Hebrew Gospel of Matthew, consult,

JOHANN. VAN VOORST, Proeve over de echtheid en ongeschontheit van Matt. Evang. [Proofs of the genuineness and integrity of Matthew's Gospel.] In the tracts of the Hague Society, 1788.

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— Diss. Critico-exeget. exhibens spec. observ. ad loca quædam Matthæi Def. a LUK. SURINGAR. Fran. 1790. 4to.

J. VAN NUYS KLINKENTING, Inleiding tot het xviii. Deel der Bibelverklaring [Introduction to the 8th Vol. of his Translation of the Bible, p. cxxii. sq.]—H.

[G. F. SEILER, *Dissertationes duæ de tempore et ordine quibus tria Evangelia priora canonica scripta sunt.* Erlang. 1805-6. 4to.

In this work Seiler states, with great clearness, his own hypothesis.

The reader will find the question of the original language of Matthew's Gospel, which is still a subject of controversy, amply discussed in the various Introductions to the New Testament to which I have already referred.]—TRANSLATOR.

§ 305. As MARK observes, from the commencement of John's baptism to the death of Christ, the same order in his history with Matthew, except in a very few particulars, but has omitted many things and supplied others; many obscure passages of this evangelist can thus be elucidated from that of Matthew. Mark has unquestionably taken his Gospel either from a Hebrew Gospel of Matthew, or from some other biography of Jesus which was extant in the Syro-Chaldaic language. His Greek phraseology is, therefore, to be constantly compared with the modern Hebrew or Syro-Chaldean dialect, inasmuch as it is probable that he thought in this his vernacular tongue, and had much difficulty in expressing himself in Greek. His Greek style is therefore often faulty.

If the hypothesis expressed in the former Observation be true, (§ 304,) namely, that Matthew had composed at first a short sketch of Christ's life in the common language of the country, and enlarged the same from time to time, it is by no means improbable, that Mark translated this sketch

into Greek, and amplified it with some new additions which he learned from Peter. In this manner it can be explained how Mark and Matthew agree throughout, so far as regards the subject-matter of their history and the order of narration, while the Greek phraseology of both differ so essentially; hence it will be requisite for the elucidation of the Gospel of Mark, to make use of the writings of the former evangelist.

GEORG. FRID. HEUPELI *S. Marci Evangelium notis grammatico-historico-criticis illustratum.* Argentor. 1716. 8vo.

JAC. ELSNER, *Commentarius critico-philologicus in Evang. Marci.* Traj. at Rhen. 1773. 4to.

[The following works on the origin of Mark's Gospel are also worthy of observation :—

JOHN BENG. KOPPE, *Progr.—Marcus non epitomator Matthæi.* Goett. 1782. 4to.

JO. JAC. GRIESBACHII *Commentatio, quâ Marci Evangelium totum e Matthæi et Lucæ commentariis decerptum esse monstratur.* Jenæ, 1789, 1790. 4to. *Recognita multisque augmentis locupletata in Commentationibus Theoll. edd. a VELTHUSEN, KUINOEL, et RUPERTI.* Lips. 1794. Vol. I. p. 302. *sqq.*

GOTTL. CHRIST. STORR, *Diss. de fonte Evangeliorum Matthæi et Lucæ, in Comment. laudat.* Vol. III. compared with the work of the same writer, *Ueber den Zweck der Evangelische Geschichte und der Briefe Johannis* [On the design of the Evangelic History, and John's Epistles], pp. 249—295.]—H.

§ 306. The style of LUKE has fewer Hebraisms than that of the other evangelists. He seems to have been better versed in the writings of Greek authors, and many passages in his works can be conse-

quently elucidated from the Greek profane writers. Some have gone so far as to suppose that Luke had read Greek books on medicine, (see chap. iv. 33, viii. 32, 33), or that he was acquainted with the terms of art belonging to that science; at least he is commonly reported to have been a physician. He informs us that he had before him many biographical accounts of Jesus, and that the plan which he had proposed, was, to narrate faithfully and in order what he had ascertained from eye-witnesses concerning the discourses and fate of Jesus, chap. i. 1—7. This assurance ought not, however, to induce the interpreter to change the order of events occurring in Matthew's Gospel, into that in which they are recorded by Luke; Matthew was an eye-witness, Luke only a compiler. His Gospel, notwithstanding, serves in no slight degree to complete Matthew's account, and not seldom contributes to a more accurate determination of the order of time.

In studying the Gospel of Luke, the following writings may be read with advantage:—

Lukas Evangelium umschrieben und mit Anmerkungen begleitet [Luke's Gospel paraphrased, with notes.] Leipzig, 1792. 8vo.

SAM. FRID NATH. MORI Prælectiones in Lucæ Evangelium. Edidit K. A. DONAT. Lips. 1795. 8vo.

[CAR. SEGAAR, Observationes philol. et theologicæ in Evang. Lucæ capita xii. priora. Traj. ad Rhen. 1766. 8vo.]—H.

[DR. FREDERICK SCHLEIERMACHER's Critical Essay on the Gospel of St. Luke. Translated from the German, with

an Introduction by the Translator, [the Rev. Connop Thirlwall, M.A.;] containing an account of the Controversy respecting the origin of the Three First Gospels, since Bishop Marsh's Dissertation. London, 1825. 8vo.]-Tr.

§ 307. The three first evangelists have chiefly noted down those sayings of Jesus which he had delivered before great multitudes of the common people, principally in Galilee and other regions of Palestine. Of his private conferences with his disciples, a few only are recorded; to which may be added, some which the questions of certain Jews gave now and then occasion to.

JOHN, on the other hand, has chiefly recorded those discourses and dialogues, which Jesus held with learned Jews mostly in Judea and Jerusalem; and which relate, in great part, to his own person and office. The interpreter of John must never lose sight of this point. Nearly all the sayings and conversations throughout the book relate to the question, who and what Jesus Christ, the Word (Logos), the Only-begotten, the Son of God, is; and it is constantly shown that He is to mankind all that is required for their salvation; the Teacher of truth, the Light of the world, the Life, the life-preserving Bread, the Resurrection, and the Giver of everlasting happiness. Now, as Jesus must have spoken in quite a different style of language in addressing the learned among the Jews, from that which he made use of when conveying the truth to a great multitude of common people in similitudes and short sentences; and

as he was, in such conversations with the rulers of the schools and principal Pharisees, obliged to introduce such truths and subjects as he seldom or never had occasion to speak of before the common people; the natural result is, that in John's Gospel, we must expect to find a different form of expression from that which we meet with in the other evangelists. Jesus has in such conversations expressed himself mostly in a sublime and prophetic strain, as appears in chap. vii. 37; partly also, chap. vi., in dark sentences; nay, he must often have expressed himself with powerful and persuasive eloquence, as we draw from chap. vii. 46. It is to be lamented that more does not remain, or we should have been the better able to judge of it. The interpreter, I repeat, must always regard the evangelist from this point of view, and must thereby observe, that even the confidential discourses which Jesus held with his apostles, chap. xiv. to xvi. and his prayer, which follows, chap. xvii. are clothed in the same sublime and prophetic language.

Here it is not intended to deny that John himself has a peculiar style, which may be observed in his other writings, and shall be hereafter noticed.

Hence may the question be in some measure solved, whether Jesus spoke as he is introduced speaking by the three first evangelists, or as he is represented by John. [Doubtless he varied his language according to the circumstances of those whom he addressed.—H.] He spoke before the assembly of common people in commonplace expres-



sions, and in similitudes derived from familiar objects; before the learned he spoke as a Divine Scribe; and even his last confidential dialogues with his apostles contained such obscure, figurative, and enigmatical expressions, that they did not at first understand them, although eventually he expressed himself more clearly; John xvi. 18 compared with 29 and 30.\* It is Jesus, therefore, and not John, who uses the language which the latter has recorded. [The peculiarity of John's style, and which so easily harmonizes with that of Jesus, as he is introduced speaking in the Gospel of this apostle, may be said, with every appearance of probability, to have been imbibed from his Master by the beloved disciple, the confidential friend, the apostle who shared his every thought and feeling.]—HERINGA.

See on this subject,

D. HAINLEIN'S *Einleitung in die Schriften des N. T.* [Introduction to the N. T.] Vol. II. Part II. p. 403.

HERDER, *Chrisliche Schriften*, 3rd Sammlung, p. 176.

[CAR. WILH. STRONCK, *Specimen Hermeneutico-Theologicum de doctrinâ et dictione Johannis Apostoli ad Jesu magistri doctrinam dictionemque exacte composita.* Traj. ad Rhen. 1797. 8vo.

JOH. ANTH. LOTZE, *Oordeelk. Inleiding tot de Schriften des Nieuwen Verbonds* [Critical Introduction to the Writings of the New Testament.] Vol. I. § 62. IV.]—H.

\* Compare the difference of style in any of the prophets, Isaiah, for instance v. 1.—10, with that of any of his sublime oracles.—SEILER.

## On the Gospel of JOHN, consult,

[PAULI TARNOVII in SS. *Johannis Evangelium Commentarius*. Rostoch, 1629. 4to.

FRID. AD. LAMPE, *Commentarius analytico—exegeticus, tam literalis quam realis, Evangelii secundum Johannem*. 3 vols. Amst. 1726. 4to.

Erklärende Umschreibung des Evangelii Johannis [Explanatory paraphrase of John's Gospel.] Halle, 1771. 8vo.

JOHN LAURENCE MOSHEIM, *Erklärung des Evangelii Johannis*. Republished by Ad. Fried. Ernst. Jacobi. Weimar, 1777. 4to.

HENR. EBER. GOTTL. PAULUS, *Commentationes Theologicæ, potissimum historiam Cerinthi, atque finem Johanneorum in N. T. libellorum illustraturæ*. Jenæ, 1795. 8vo.]—H.

SAM. FRID. NATHAN MORI *Recitationes in Evangelium Johannis*. Edidit THEOPH. IMM. DINDORFF. Lips. 1796. 8vo.

SAM. GOTTL. LANGE, *das Evangelium Johannis übersetzt und erläutert* [The Gospel of John translated and explained]. Weimar, 1797. 8vo.

[DAN CHRISTOPH. RIES, *Vita Dei-hominis Jesu Christi publica, a S. Johanni Evangelista enarratis illustrioribus factis ac sermonibus absoluta*. Tom. 1 Mogunt. et Francof. 1797. 8vo.

H. VAN HERWERDEN, *over het Evangelie van Johannes*. 6 vols. Amst. 1797—1801. 8vo.]—H.

§ 308. We have already (pp. 373-4, and also pp. 378-9) [and §§ 304—307] pointed out many of the most select works for the interpretation of the New Testament in general, as well as of the four evangelists in particular. Among these are specially to be reckoned the works of Lightfoot, Schoettgen, Wetstein, Loesner, Carpzov, Raphel, Münthe, Elsner, Kypke, Erasmus, Hammond, Clericus,

Michaelis, and Semler. But here it will be necessary to name some peculiar works which will be required for the study of the whole or one or more books of the New Testament: an additional catalogue of good commentaries will be supplied in the sequel. [See §§ 320, 326.]

[On the origin, credibility, and authority of the evangelic writings, besides those already mentioned, §§ 298—300, see,

THOMAS TOWNSON, [D. D. Archdeacon of Richmond], Discourses on the Four Gospels, [chiefly with regard to the peculiar design of each, and the order and place in which they were written, to which is added an inquiry concerning the hours of St. John, of the Romans, and of some other nations of antiquity. Oxford, 1778. 4to. 3d. Ed. London, 1810, in the new edition of his works.]—TR.

JOSEPH PRIESTLEY, *De Echtheid der Evangelien bewezen, en derzelver schijnstrijdigheden opgelost* [The genuineness of the Gospels proved and their apparent contradictions removed], with a preface and observations, by Ysbrand van Hamelsveld. Amst. 1800. Being a reply to Thomas Evan-son's work, [entitled, *The Dissonance of the four generally received Evangelists, and the evidence of their authenticity examined*. London, 1752. 8vo. Tr.]—Translated into Dutch by Ysbrand van Hamelsveld. Amst. 1796. 8vo.

DIRK. CORN. VAN VOORST, *Marcus en Lucas,—verdedigd* [Defence of Mark's and Luke's Gospels.] Leyden, 1786. 8vo.

HENR. GUIL. HALFELD, *Commentatio de origine quatuor Evangeliorum, et de eorum canonica auctoritate. Pro præmio Acad. Goett. Scripta*, Goett. 1792. 4to.\*

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\* An account of the controversy respecting the origin of the three first Gospels, since Bishop Marsh's ingenious theory, contained in his *Dissertation* (see Marsh's *Michaelis*,) will be found justly

E. J. GREVE, van de oogmerken der evangelisten. In de vers-  
trooide gedachten over verschillende onderwerpen [On the  
design of the evangelists. In his Miscellaneous Thoughts  
on various subjects.] Part I. Frankfort, 1802, 8vo. p. 97.  
Of the arrangement in the Gospels of Matthew and Luke,  
p. 114. On the Syro-Chaldaic Original of Eichhorn, Part  
II. 1803, p. 137. Part III. 1804, p. 144.

COMMENTARIES, SHORTER SCHOLIA, TRANSLATIONS,  
AND PARAPHRASES.

*Ancient.*

MART. BUCERI, in Sacra quatuor Evangg. narrationes perpetuæ  
secundum recognitæ. Basil. 1536. fol.

WOLFG. MUSCULI Commentarii in Matthæum. Quibus—quid  
singulis Marci et Lucæ differentibus locis notandum sit,  
diligenter expenditur. Primum editi 1544, et in Joannis  
Evangelium, 1553. fol.

JOACH. CAMERARII Notatio figurarum sermonis in libris<sup>o</sup>  
Evangeliorum. Lips. 1572. 4to.]—H.

JOANN. MALDONATI, Soc. Jesu Theol. Commentarii in quatuor  
Evangelistas. 2 vols. Mussiponti, 1596, 1597. fol.

LUDOV. DE DIEU, Animadversiones, S. Commentarius in qua-  
tuor Evangelia. Ludg. Bat. 1631. 4to.

[*Modern.*

SAM. CLARKE, A Paraphrase on the four Evangelists, translated  
into Dutch from the 9th Ed. 2 vols. 8vo. Amst. 1757.

ERNST. BENDEL, Erklärende Umschreibung der von Joh.  
Albr. Bengel übersetzen vier evangelisten und apostolischen  
geschichten, als ein Auszug aus seinem Gnomon [A Para-  
phrase and Explanation of J. A. Bengel's Translation of

stated in Mr. Thirlwall's Introduction to Schleiermacher's Essay  
on the Gospel of Luke, already mentioned, *supra*, and a very  
accurate account of the various modern systems on this subject,  
will be found in Mr. Horne's Introduction, Vol. I. 7th Ed.—Tr.

the four Evangelists and Acts of the Apostles, as an extract from his *Gnomon*. 2 vols. 8vo. Tübingen, 1786.]—  
HERINGA.

JOHN ADR. BOLTEN, *der Bericht des Matthæus von Jesu dem Messia. Uebersetzt und mit Anmerkungen begleitet* [Matthew's history of Jesus the Messiah. Translated, with notes]. Altona, 1792. Mark's ditto, 1795; Luke's, 1796; John's, 1797. [A free translation with a few notes, in which, use is chiefly made of the Syriac, Arabic, Coptic, Æthiopic, and Armenian versions. These notes are occasionally written with a view of favouring the hypothesis of a Syriac or Syro-Chaldaic original of the three first Gospels.]—HERINGA.

CHRIST. GUIL. THALEMANNI, *Versio Latina Evangeliorum Matthæi, Lucæ, et Johannis, itemque Actuum Apost.* Berol. 1781. 8vo.

*Pericopæ Evangelicæ. Illustravit* CHR. TH. KUINOEL. 2 vols. 8vo. Lips. 1796, 1797.

[This work of Kuinoel, which contains critical explanations of the Gospels for every Sunday in the year, according to the Lutheran ritual, may be now considered as superseded by his valuable commentary, entitled,

D. CHRISTIANI THEOPHILI KUINOEL, *Commentarius in Libros Novi Testamenti Historicos*. Vols. I. to III. Lips. 1808—1812. Last Ed. 1827.

This work is rendered more cheap and convenient by not being encumbered with the text. It may be safely said of Kuinoel, that he is *not* one of those commentators who “desert us in the time of need,” as has been most justly said of some others; on the contrary, while he pays little or no attention to the more easy passages, he never passes by a difficulty without endeavouring to surmount it.

Professor Kuinoel has devoted his whole life to the critical illustration of the Scriptures. His commentary is a work of great research, and contains, probably, more philological and critical information for illustrating the grammatico-historical sense of the New Testament, than any other work of the kind. Nothing of importance is left untouched; and the learned writer has

condensed, in a very lucid form, the various opinions of other divines and commentators, always adding his own. Professor Kuinoel has also, in this work, given the principal arguments of Paulus, and other infidel theologians, against the supernatural character of the miracles of the New Testament, to most of which he has given able answers. His views, however, on the Logos, and on *some* of the preternatural occurrences, should be read with great caution. The Prolegomena are excellent, and furnish the very best information as to the authors, language, design, &c. &c. of the several books.

The four Gospels, translated from the Greek, with Preliminary Dissertations and Notes. By GEORGE CAMPBELL, D.D. 2 vols. 4to. London, 1790. New editions, 3 vols. 8vo.

Besides the very elegant translation of the Gospels, in which Dr. Campbell has endeavoured to divest the evangelists of all idiomatic expressions, and to clothe their sentiments in a dress altogether English, this work forms a most valuable philological commentary. The dissertations are excellent; the first treats of the language and Greek style of the New Testament, referred to pp. 362, 400, &c. *supra*.\*]—TRANSLATOR.

§ 309. The style of Luke in the ACTS OF THE APOSTLES is more free, and has fewer Hebraisms, than that of his Gospel. Scholiasts and commentators have, therefore, in their expositions of this book, been enabled to obtain much advantage from the aid of profane writers; and much assistance

\* In addition to the works there referred to on this subject, see also,

Dissertations on the importance and best method of studying the original languages of the Bible, by Jahn and others, with Notes by Professor STUART. Andover, 1821.

Illustrations of the Truth of the Christian Religion, by EDWARD MALTBY, D.D. now Bishop of Chichester.] Cambridge, 1802, 8vo.



in regard to its interpretation remains yet to be derived from the same source.

But this last observation applies more particularly to the second part of the Acts. In the first part, chap. i.—viii., Luke describes the early history of the christian church in Jerusalem, and the great effects of the speeches and actions of the Apostles Peter, John, and James, and of other teachers, among the Jews in the city and neighbouring districts. This first part of the book is therefore composed in a style more interspersed with Hebraisms, as Peter is the only speaker up to the tenth chapter: the following chapters, on the other hand, especially from the thirteenth to the end, exhibit more of a Greek form.

Paul and Barnabas went out among the Gentiles in Pontus, Western Asia, Macedonia, Achaia, &c. They were learned men, and their intercourse was chiefly with Greeks and Greek Jews: in respect to them, consequently, a greater use may be made of the profane writers. Here, ancient geography, and the contemporary historical and political state of those countries in which the gospel was first planted, will give much assistance in the investigation of the true sense of many passages. Ernesti has made many useful observations on these subjects in his *Institutes of Interpretation*, Part III. c. 10, *De usu disciplinarum*.

[CASP. SANCTII Commentarii in Actus Apostolorum. Lugd. 1616, 4to.]—H.

LUDOV. DE DIEU, Animadversiones in Acta Apostolorum: Lugd. Bat. 1634. 4to.

[GERBR. VAN LEEUWEN, die Handd. der Apost. bij wijze van een ruimer uitbreidinge voorgesteld, en met aantekeningen verrijkt [Paraphrase and Commentary on the Acts, &c.] Amsterdam, 1704. 2 vols. 8vo.]-H.

PHIL. A. LIMBORCH, Comment. in Acta Apost. Roter. 1711. fol.

RICHARD BISCOE [D.D. the History of the Acts of the Holy Apostles confirmed from other authors, and considered as full evidence of the truth of Christianity. 1742. 2 vols. 8vo. Reprinted, Oxford, 1829. 1 vol. 8vo.] Dutch Translation, Magdeb. 1751. 4to.

JOH. ERN. IMMAN. WALCHII Dissert. in Acta Apost. 3 vols. 4to. Jena, 1756-59-61.

J. M. L. SNELL, Neue Uebersetzung und Erklärung der Apostelgeschichte für Ungelehrte, auch zum Gebrauch für Schullehrer und Prediger, nebst einer Vorrede von J. C. F. Schulze [a New Translation and Commentary on the Acts for the unlearned, also for the use of Clergymen and Tutors, &c.]. Frankfort-on-the-Mayne. 1791. 8vo.

SAM. FRID. NATH. MORI, Versio et explicatio Actuum Apostolicorum, edidit et animadversiones adjecit G. I. DINDORF, Lips. 1794. 2 vols. 8vo.

[J. CLARISSE, Gedenkwaardigheden uit het openbaar leven van zommige Apostelen, volgens het verhaal van Lukas; met ophelderende en praktikale aanmerkingen. Dienende ten vervolge op H. C. Bergen's Gedenkwaardigheden uit het openbaar leven van Jesus [Memoirs of the public life of some of the Apostles, according to Luke's history, with explanatory and practical observations, designed as a Supplement to the Memoirs of Jesus. By H. C. BERGEN]. Leyden, 1797. 8vo.]-H.

[D. CHRISTIANI THEOPHILI KUINOEL, Commentarius in Libros Novi Testamenti. Vol. IV. Acta Apostolorum. 2d Ed. Auctior et emendatior. Lips. 1827. 8vo.

J.H. HEINRICHS, Acta Apostolorum, Græce. Perpetua Annotationi illustrata. Gott. 1809-1812; forming the 3d volume of Koppe's New Testament. See *infra*, pp. 525-6.]-TR.

## [SECTION II.

*Of the Interpretation of the Apostolical Epistles.*

## INTRODUCTION.\*

IN the interpretation of the Apostolical Epistles, both those of Paul and of the other apostles, the following observations should be attended to :—

1. The person and character of the writer. Much will depend on this, in endeavouring to acquire a right understanding of many particulars in which the writer makes mention of himself, and of his relation to those whom he addresses. On this, also, will depend the force and authority of his lessons and exhortations. Each writer is also distinguished by his own peculiar species of knowledge, his mode of thinking, character and style, together with other circumstances which influence him in the choice of his materials, mode of expression, application of his subject, and the whole form of his epistle. In the mean time, the attention should always be kept fixed, in the epistolary writings of the New Testament, on the peculiar relation in which the writers stood to

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\* This Introduction is an addition by Professor Heringa, to his Dutch Translation of Dr. Seiler's Work.—TR.

Jesus Christ, whose apostles they were, in whose name they were accustomed to speak and to write, and by whose Spirit they were directed; so that their instructions, exhortations, and counsels, may and should always be revered as the lessons of Jesus Christ himself, even when they had received no special injunction to write on any particular subject.

On this account, there is a peculiar interest attached to the inquiry, which *James* it is whose Epistle is preserved in the collection of sacred writings, as well as whether the Epistle to the Hebrews is the work of Paul, or of some other person; the more so, as on the result of this question, depends the accuracy of those comparisons which have been instituted between this and his other writings.

It is also worthy of observation, in the Epistles of Paul, that he has continually, in his writings, united with himself others who were his fellow-labourers in preaching the gospel, (Cor. Gal. Philipp. Coloss. Thessal. Phelim.); that he sometimes wrote his Epistles with his own hand, (Gal. vi. 11,) and sometimes employed an amanuensis, (Rom. xvi. 22,) adding his own signature, (1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17.) These circumstances may also furnish the means of explaining the cause of the longer or shorter periods and parentheses which occur in his writings. Finally, it should be well observed what persons are included when the expressions on this subject are indefinite;

whether we and us mean the writer alone, or the writers collectively; whether the writer and his companions in the preaching of the gospel; whether the writer and the Christians to whom he writes; whether the writer joins with himself his fellow-Christians from among the Jews, or the Christians only whom he addresses, but among whom he gracefully includes himself, through a wise affability and condescension.

2. The characters of those to whom the Epistle was sent. If we can become acquainted with their modes of thinking, dispositions, employments, history, and other circumstances, it will be of great assistance in ascertaining the aim, the applicability, and the force, of the lessons, admonitions, rebukes, arguments, refutations, and consolations, addressed to them. The Apostolical Epistles are addressed to Christians, whether dispersed through various districts, such as the Epistles of Peter; or whether they had established communities in certain provinces, as in Galatia, or in cities, as at Rome, Corinth, &c. Some are addressed to individuals: whether, in their capacity of superintendents of churches, they were to use them at the same time for the general good of the community, such as the Epistles to Timothy and Titus; or whether they were confined to the individuals who received them, as that to Philemon, as well as the second and third Epistles of John. In the letters addressed to whole churches, or to Christians dispersed in various places, it should be borne in mind, that the

Christians in those times had been, a short time before, either heathens, or Jews by birth, and associates of Jews. The Epistle to the Hebrews is addressed either to Jews and their associates, who had either become Christians, or who at least had, from their close vicinity, become acquainted with the nature of Christianity. The rest are written to both sorts, generally without any exception; sometimes, however, the subject is more especially addressed either to those who had formerly been Jews, or to those who had been Gentiles,—as in the Epistle to the Romans. In each of these cases, attention should be paid to their former as well as present mode of thinking, character, defects, and virtues; the places in which they dwelt; the way in which they had been brought to embrace Christianity; their former or present instructors; the false teachers, who endeavoured to influence and seduce them; the temptations and dangers to which they were exposed; the vanities and vices which sprung up, or threatened to creep in among them from either cause; the peculiar blessings which they enjoyed, by the communication of extraordinary spiritual gifts, or other external or internal advantages; the misfortunes which befell them through the loss of their teachers, through oppressions, persecutions, and the like; their peculiar relations, social institutions, assemblies, presidents, and superintendents; their disputes and divisions, with their causes and effects; the relation in which they stood to the writers of the Epistles, who had



either been the founders of their churches, or who had first preached the gospel to them (as Paul to the Corinthians), or had afterwards laboured for their advantage (as Paul to the Ephesians), or, at least, were acquainted with some of them (as in the Epistle to the Romans), or stood in no peculiar relation to them (as Paul to the Colossians); and further, who burned with love for them (as Paul to the Philip-pians), or among whom were individuals who opposed and despised him (as among the Gala-tians); finally, the relation in which the churches and Christians stood to other teachers, churches, and to the body politic who were their rulers, and to the households wherein they dwelt, either in a state of freedom or slavery. These, and other circumstances, must be gathered partly from the Epistles themselves, partly from other Epistles, partly from the Acts, and partly from historical documents and other sources of intelligence. The interpreter should specially fix his attention on the sense in which the apostles were accustomed to designate those to whom they wrote with the appellations of *called*, *elect*, or *chosen*, holy, beloved of God, &c. Indeed, the sense of many other sayings, the power and applicability of the exhortations, encouragements, rebukes, and consolations, as well as the connection of the Epistle, often depends on whether these expressions are held to denote the *same* or *different* persons; also, whether they are to be restricted to special individuals, or applied to whole congregations; consequently, whether they

are to be understood in a stronger or weaker, a more limited or more indefinite sense.

3. The occasion of writing the Epistle. This may consist either in the circumstances of the persons to whom it was written, or in something which more nearly concerns the writer; or in some other circumstance, such as the interest of a third person. Several occasions also may have conspired to produce it. These should be investigated for the purpose of determining thereby the sense and aim of what is said, the state of the writer's mind, and the force of his words, and of assigning a reason for his having said, or omitted to say, any particular thing. And the Epistles themselves often furnish sufficient light to decide this, either expressly or by implication: as, for example, the first Epistle to the Corinthians. Sometimes, also, sufficient light is derived from former Epistles, as in the case of the second Epistle to the same Corinthians, and the second to the Thessalonians.

4. The scope of the Epistle. To know this, is of the utmost importance for the understanding of the subject, discovering the connection, examining into the relevance and applicability of the whole and of the several parts of the Epistle, observing the beautiful and striking parts, and perceiving the reasons why any thing is said or omitted, or said precisely in such a way. This design may be more general, in order to exhibit and recommend the doctrines of the gospel to Christians, and to defend it against the assaults

which it had at that time to sustain, principally on the side of the Jews, as well as to exhort them to a lively faith, a voluntary confession, and a faithful performance of the precepts of the gospel; as, for instance, the Epistle of Paul to the Romans, and the Epistle to the Hebrews. It may also have been more special, in order to put men on their guard against some particular local misconceptions and defects, as well as to rebuke particular errors and sins, as in the Epistles to the Thessalonians and Corinthians,—to stimulate to the performance of some peculiar duties and virtues, as in those to Timothy, Titus, and Philemon,—or to plead the cause of the writer conjointly with that of the gospel, as in that to the Galatians. Also various objects, both general and special, may be combined, and the one rendered subservient to the other. For this investigation, the Epistle will itself generally serve, the subject and connection of which should be closely attended to, paying special regard to those things which are most frequently repeated, most forcibly urged, and most expressly proved and defended.

5. The subject-matter and the context. Although the intention should be only to consider a small portion of the Epistle, it will be necessary, notwithstanding, to become acquainted with the main subject, and to understand the connection in which this part stands to the whole. A cursory view will here be sometimes sufficient; at other times, repeated reading will be required. And here the

occasion, and the object of the writer should be carefully borne in mind. In some of the Epistles there is a systematic connection and consecutive argument, as in those of Paul to the Romans and Hebrews. Others contain unconnected pieces, according to the nature of the peculiar subject, or in reference to proposed questions and objections which were to be answered, as in the first Epistle to the Corinthians. In like manner, even in the same Epistle, one part is more connected than another, as is the case in the Epistles to the Ephesians and Romans, in proportion to the variety of the things treated of. It is further of great importance in determining the sense of words, and the explanation of the subjects treated of, to consult the various other Epistles, and the speeches of Paul and Peter, cited in the Acts. Such Epistles should be especially attended to as refer to one and the same subject, as those to the Romans and Galatians; or were written at the same period of time, as those to the Ephesians and Colossians. So in like manner in regard to John's Epistles,—the Gospel of the same apostle, and, in some cases, the Apocalypse, should be consulted.

6. The style and form of the Epistle. This is sometimes an argumentative style, as in the Epistles of Paul to the Romans and Galatians, and the Epistle to the Hebrews. It sometimes more resembles an admonitory or rebuking discourse, as the Epistles of James and Jude. Most generally, there may be observed a free, familiar, and unconnected

manner of writing, such as is peculiar to the epistolary style. The Epistles invariably contain addresses, gratulations, and salutations, circumstances which give even to an essay the peculiar form of the epistolary style. All this should be observed, mutually compared, and the diversity of this and other modes of speaking and writing attended to, inasmuch as it has much influence on the right understanding of the contents, and the connection, as well as the clear conception of the feeling, the state of mind, and the object of the writer.

7. The time and place when and where the Epistle was written. These particulars also serve to bring us acquainted with the circumstances in which the author wrote his letter, and in which those to whom it was addressed, received it. It is, therefore, of great importance to understand the occasion, the object, the subject, and the sense of peculiar expressions, and to examine into the reasons why such things are said or not said, or said exactly as they are. The exact time and place may be sometimes determined; but in some of the Epistles this is of less importance, as in that to the Hebrews. In respect to others there are strong internal evidences to be found both in the Epistles themselves, and in the Acts of the Apostles. The superscriptions also furnish good indications, although their authority alone cannot be relied on. It is of importance, in this respect, to know the grounds on which various writers have founded



their calculations, especially in regard to the order of time in which the various Epistles were written, whether simultaneously, or subsequent to each other.

These are the chief particulars which should be attended to in investigating the sense of the Apostolical Epistles. I shall add a few additional observations on the subject-matter and importance of the Epistles themselves.

The doctrines of the apostles, both in respect to faith and morals, contained in these Epistles, are, true, Divine doctrines; adapted, in the first place, to the instruction and guidance of those to whom they were addressed, but also to be regarded by us as equally applicable to the nature of our circumstances, and thus used as the rule of our christian life. It is an irrational opinion, and one which is but ill suited to the character of the christian religion, to assert that we should learn the doctrines of the gospel from the sayings of Jesus alone, and not also from the more full explanations of the apostles. The apostles may, from time to time, have acquired a greater and more accurate insight into some particulars, such as the calling of the Gentiles, the second coming of Christ, and the like; but they never delivered erroneous doctrines in their Epistles on this or any other subject. They may have regarded one and the same object from different points of view, or used the same words in various significations, but they never, notwithstanding, deliver contradictory doctrines; and their



united instructions fully agree with those of their common Master, Jesus Christ.

There occur in these Epistles many subordinate matters, which appear to possess little interest for the inquirer into the doctrines of Christianity ; such as salutations, directions about personal concerns, particulars of the history of men then living, &c. But it would be absurd to wish that such trifles, as they have been called, which are inseparable indeed from epistolary writings, were excluded from those of the apostles. Nor are they without their use. It is from such almost imperceptible minutiae that we derive one of the most weighty evidences for the genuineness of those letters. They, moreover, give, in a surprising manner, much interesting knowledge respecting the characters, the occupations, and fates of the primitive Christians, respecting the state of the early christian churches, and the influence of the gospel on the hearts of those who received it. They furnish us with many a hint for making applications to ourselves and our times. In a word, those trifles are so closely and intimately connected with the rest, and so valuable in themselves, that it would be more desirable, if it were lawful to express such a wish, to have more such letters as those to Philemon, Gaius, and the christian widow, than not possess those which we have ; more desirable to have additional particulars concerning travelling cloaks, parchments, wine, and water, and salutations, than to wish them removed from the apostolical epistles.

In regard to the first of these observations, compare,

JO. CLARISSE, *Proeve over de waardij en het gezag van de leere der Apostelen* [Essay on the value and authority of the Doctrines of the Apostles]. Hoorn, 1801. 8vo.

JOH. ANTH. LOTZE, *betoog, Behelsende eene wederlegging van het gevoelen der genen, die voorgeven, dat de Apostelen in sommige wezentlijke stukken van de leere hunnes Meesters, aangaande den weg der zaligheid, zijn afgeweken, en slechts hunne eigene denkbeelden daaromtrent, waar in de een van den anderen zelfs verschilde, voorgedragen en aangedrongen hebben; zoo dat de leere der Apostelen voor Christenen, die alleen Jesus volgen, geen verbindend gezag zoude hebben.* In de *Verhandd. van het Genootschap tot verded. van den Christ. Godsd. voor het jaar 1801.* [Essay, containing a refutation of the opinion of those who maintain "that the apostles differ, in some essential particulars, from the doctrine of their Master respecting the method of salvation, and have merely delivered and urged their own views on the subject, wherein they also differ from each other; rendering the authority of the doctrine of the apostles not binding on Christians, who are to be followers of Jesus only."] In the tracts of the Society for the Defence of the Christian Religion, for the year 1801.

In respect to the subject of my last observation, the following work is of great value:—

WILLIAM PALEY, *Horæ Paulinæ; or the Truth of the Scripture History of St. Paul evinced by a comparison of the Epistles which bear his name, with the Acts of the Apostles.* London, 1790. 8vo. [This work has gone through an immense number of editions, and been translated into various languages. The German translation is enriched with valuable notes and observations. By D. Henke. Helmst. 1797.]—TR. [Dutch translation. Harl. 1792. 8vo.]—H.

JO. GAGNAEII *Brevissima—in omnes D. Pauli Epist. scholia, ultra priores edit. ex antiquissimis Græcorum authoribus abunde locupletata; itidem in septem canonicas Epist., et D. Johannis Apocalypsin, scholia.* Paris, 1543. 8vo.

HEINR. BULLINGERI, in omnes Apostolicas Epist. divi videlicet Pauli XIII. et VII. Canonicas Commentarii, ab ipso jam recogniti, et nonnullis in locis aucti. Tiguri, 1558. fol.

GUIL. ESTII in omnes Pauli et aliorum Apostolorum Epistolas Commentarii, una cum Bartholomæi Petri in partem primæ ac secundam et tertiam Johannis elucidationibus. Colon. 1631. fol.

CONRADI VORSTII Commentarius in omnes Epistolas Apostolicas, exceptis secunda ad Timotheum, ad Titum, ad Philemonem, et ad Hebræos. Amst. 1631. 4to.

JOHN LOCKE, JAMES PEIRCE, and GEORGE BENSON, in their Paraphrase and Notes. See Noesselt's Anweisung, &c. § 156.

LORENTZ. FRIEDR. LEUTWEIN, Entwurf einer vollständigen Geschichte der Religions meynungen des ersten Jahrhunderts, als eine Grundlage zur erklärang der Apostolischen Briefe [Sketch of a complete History of the Religious Opinions of the first century, as a basis for the Interpretation of the Apostolical Epistles.] Vol. I. Leips. 1783. Vols. II.—IV. 1784—1789. The most valuable parts are translated into Dutch, with the motto, “Altissimo annuente viribus meis.” Leyd. 2 vols. 1784, 1785.

Die Briefe der Apostel Jesu aus dem Griechischen übersetzt und mit Anmerkungen begleitet, nebst einer vorrede [The Apostolical Epistles, translated, with Notes and a Preface], by WILH. ABR. TELLER. Chemnitz, 1794.

JOH. SAM. SEMLER ; and G. T. ZACHARIÆ. See *supra*, § 259. [Versio Latina Epistolarum N. T. perpetua Annotatione illustrata a GODOFR. SIGISM. JASPIS. Lipsiæ, 1793, 1797. 2 vols. 8vo. New edition, enlarged. 1821. Tr.]

The following work will also assist the interpretation of the Acts and Epistles of the Apostles.

J. FRANC. BUDDEI Ecclesia Apostolica, s. de Statu Ecclesiæ Christianæ sub Apostolis Commentatio historico-dogmatica ; quæ et Introductionis loco in Epistolas Pauli ceterorumque Apostolorum esse queat. Jenæ, 1729. 8vo].—HERINGA.

§ 310. The style of the Apostle PAUL is very different from that of the other sacred writers. He was not a native of Palestine, but a Hebrew Jew (Phil. iii.), and brought up among Greeks in Cilicia. He had, most probably, some acquaintance with Greek authors, as may be gathered from some passages in his speeches and letters. Many words and phrases are therefore to be found in his writings, which occur no where else in the New Testament. Nevertheless, his style is mixed with Hebraisms, especially in some of his epistles to the Jewish Christians; the style of the Epistle to the Hebrews is, in some respects, quite peculiar. He was familiar with the Alexandrine dialect, or the religious language of the Greek Jews; he had acquired the literature of the Pharisees and Scribes, was acquainted with the Jewish apocryphal writings, and the spirit which reigned in the Prophets and the Psalms animated his soul in speaking and writing. All these circumstances gave a distinct character to his style; besides which, he had a mode of arguing peculiar to himself, showed a readiness in the terse application of Jewish skill, by employing passages of Scripture and Old Testament history in defending the evangelic doctrines, with a wisdom which surpassed that of the Jewish scribes. The future interpreter of his writings should previously consider this, and by repeated perusals of his epistles, clearly mark, and be thoroughly impressed with a right feeling of the force of Paul's language.

Herein he will be assisted by—

H. C. A. HAENLEIN, Handbuch der Einleitung in die Schriften des N. T. [Manual of an introduction to the New Testament.] Vol. II. P. II. c. v. p. 561.

CAR. LUD. BAUERI Logica Paullina. Halæ. 1774. 8vo.

———— Rhetoricæ Paullinæ. Part III. Halæ, 1782. 2 vols. 8vo.

[In judging of Paul's writings use may be also made of,

HERM. WITSII Prælectiones de vita et rebus gestis Pauli Apostoli. In Meletem. ejus Leidens.

JOACH. LANGII Commentatio historico-hermeneutica de vita et Epistolis Apostoli Pauli, ita adornata, ut isagogen generalem et specialem historico-exegeticam præbeat in Acta Apostolorum et Pauli epistolas. Halæ Magd. 1718. 4to.

TI. HEMSTERHUSII Oratio de Paulo Apostolo. Fran. 1730. 4to. Denuo, una cum duabus ex octo Joann. Chrysostomi orationibus in laudem Pauli Apostoli, editis in Ti. Hemsterhusii et L. C. Valckenaerii Orationibus. Lugd. Bat. 1784. 8vo.

AUG. HERM. NIEMEYER, The life and character of the Apostle Paul. In his Characteristics of the Bible. Vol. V. pp. 125—519. Dutch edition.

N. A. VAN VLOTEN, Proeve over het karakter van Paulus [Essay on the character of Paul]; in his Translation of the Bible Vol. XI. p. 517,—577.

WILLIAM PALEY, see *supra*, § 309.]—HERINGA.

§ 311. There is another important help necessary for facilitating a fundamental knowledge of the sense of Paul's writings, namely, an intimate acquaintance with his *system* of Christian doctrine, which, (with the exception of a few of his writings, such as the Epistle to the Thessalonians, his answers to special

questions in the Epistles to the Corinthians, and his short letter to Philemon), is continually repeated in all his epistles, introduced according as the occasion and circumstances gave rise to it, and presented in different points of view with a wonderful variety.

Let the following brief attempt to present a concise summary of Paul's system, serve as an encouragement to future interpreters to study diligently for themselves the works of this eminent sacred writer.

The state of things at the commencement of the propagation of Christianity among the Gentiles, here requires our first consideration.

The Jews, at an early period, commenced their persecutions of the Christians, to which they were particularly led by the circumstance, that Paul, Barnabas, and others engaged in the conversion of the Gentiles, asserted, that the law of Moses, with all its ordinances, precepts, and religious usages, were to cease; that the Gentiles were not under the necessity of being first brought over to Judaism, in order to obtain a share in the Divine promises and in the Messiah's kingdom; that they asserted, that they might, by faith, without the necessity of being circumcised, obtain forgiveness of their sins, attain to better dispositions, greater moral perfection, and salvation. This was the rock of offence, against which the blind Jews stumbled, and were inflamed by unbelief to a perpetually increasing degree of fury against Paul.



§ 312. There were also many Judaizing Christians, who took the trouble of strictly adhering to the law of Moses, and combining it with the Christian religion. These despised the heathen converts to Christianity, a circumstance which nearly produced a schism between them, which was, however, prevented by the Council held by the Apostles (Acts xv.) and by their great prudence. Paul often reverts to this decision, places himself generally as a mediator between Jewish and heathen Christians, endeavours to enlighten both, to excite them to amendment and virtue, to unite them all in one spirit, and to assist in making them all happy under one head, Christ.

§ 313. Sketch of the fundamental principles of Paul's system.\*

1. God is not the God of the Jews only; but also of the Gentiles. Rom. iii. 29, 30; 1 Tim. ii. 4.

2. All men are included in the number and under the name (category) of sinners. Rom. iii. 19; v. 12; xi. 32.

3. The Gentiles have transgressed the law of

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\* It is not here necessary to point out, that the writer might have given, in many respects, a more accurate and complete view of Paul's sentiments. This would carry me too far beyond the design of the book, as well as of these notes. It appears to me, also, that the writer confines himself to those truths, which Paul opposed to the Jewish prejudices which he had previously described, respecting the salvation of men, especially the Gentiles.—H.

God written in the heart, and are consequently liable to be punished by him. Rom. i. and ii.

4. The Jews have transgressed the letter of the law of God. Rom. ii. 17; iii. 1—20.

5. Consequently, among those who have acquired the use of reason, there is not one who has not deserved punishment from God.

6. But there is a Mediator of all men appointed by God the Father of all. 1 Tim. ii. 4; Rom. v. 18.

7. All who do not by perseverance in wilful sin, and obstinate disobedience to God, render themselves unworthy and incapable of his mercy, will obtain hereafter a share in the benefits which he has prepared for all men through Jesus. By the righteousness of One, justification to life (forgiveness of sins and the hope of everlasting life) is partly come to all men, not only Jews, but Gentiles, not through the law of Moses, but through *faith*.

8. But whosoever expects to have, in this life, a share in such glorious privileges and advantages, must not only faithfully receive the doctrines of the gospel, but must also forsake sin, and persevere with fidelity in obeying the eternal law of God, is written in the hearts of all men. This law is not abolished, but, on the contrary, confirmed by the gospel. Rom. vi. 1—18; viii. 1; Gal. ii. 19, 20.

9. But no law whatever can justify man before God, or render him undeserving of punishment; for,

(1.) The ordinances of the law, which were only given to the Jews for a season (Gal. iii. and iv.), until the foundation of a more

perfect religious institution by Jesus, could not, though never so strictly observed, remove the punishment of sin. Gal. ii. 16; Rom. iii. 28; iv. 5; Gal. v. 6; Heb. ix. 8, 15; x. 4, 5, &c.

(2.) But the moral law itself, or the law which prohibits sinful lusts (Rom. vii., iii. 10, 19), cannot justify; as there is not one among mortals who has kept this holy and good law so perfectly, as his own knowledge and ability might have enabled him to do. The Jews have transgressed this law as well as the Gentiles. Even Abraham was, by this law, declared to be a sinner, like all others. Rom. iii. 10; iv. 1, 2; Gal. iii. 10, 11.

10. The law, therefore, could not take away the guilt and punishment of sin. It supplies the transgressor with no promise of God's mercy; it only serves to give us a knowledge of our duty, and to show us how often, and in how many ways, we have violated this. Rom. iii. 20.

11. The law promises rewards and happiness only to those who have *observed* the law perfectly, according to their fullest degree of knowledge, strength, and ability. Gal. iii. 12. But it denounces a curse against all who transgress it. Gal. iii. 10. Consequently it declares none to be righteous: it does not bring life, but death;—it denounces punishment and death to all who transgress it. 2 Cor. iii. 6.

12. God resolved, in his unfathomable wisdom

(Rom. xi. 33), to permit all mankind to be sinful creatures, and to possess a sinful nature. Rom. xi. 32; Gal. iii. 22; Rom. v. 12. But he has mercy upon all. Rom. xi. 32; 1 Tim. ii. 4, 5.\*

13. The means which men must use in order to become partakers of the grace of God, are especially, those truths, which the divine Teacher has himself announced and proclaimed to all nations. By him and his religion, mankind are brought into a much more perfect spiritual state, than could have been effected by the religious economy of the Old Testament. Rom. viii. 2, 3; Gal. iii. 2; iv. 2—5; Heb. viii.

14. The law, with its religious economy, was the wall of separation which divided the nations from each other. Eph. ii. 14, 15. This is broken down by Christ. Eph. ii. 16; Col. ii. 14.

15. One God and one Father over all; one Lord; one baptism. Eph. iv. 5, 6, &c.

16. All become God's children by faith, Gal. ii. 27; obtain a share in the advantages of the kingdom of God, forgiveness of sins, and the hope of a happy immortality. Rom. viii. 1—17. 28—39; Eph. i. 4—6.

17. The servile fear which keeps the spirit in

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\* Innocent children have no more than a principle of sin in them; they are by nature subject to sin, but are not deserving of punishment, like those who have attained the use of reason. Paul does not speak of young children specifically, but he nevertheless acquaints us that they must participate in the evil consequences of the sins of their parents. Rom. v. 12—14; vi. 23.—SEILER.

bondage, now vanishes from their minds, and gives place to a free and filial spirit, which elevates the soul to nobler and holier dispositions, fills the pardoned believer with thankfulness to God, and filial gratitude, and with the holy resolution of keeping his law better than before. Rom. viii. 14; Gal. ii. 20; Rom. xii. 1, 2. Thus might all the Jews, like Paul, die to the law, and become by far more virtuous men according to the doctrine of Jesus. Gal. ii. 19, 20. But by this diligence in the practice of virtue, we prove to ourselves and others, the genuineness of our faith, inasmuch as it works by love. Gal. v. 6; Rom. vi. In proportion to this activity in doing good, men are rewarded (Gal. vi. 7; Rom. ii. 6), by Him, whom God has appointed judge of all, who will appear in judgment to punish the wicked, and to introduce the good in company with himself into a better world.

18. We have, therefore, a far more excellent *Teacher* than the Jews. In former times, God spoke by the prophets, in the latter times he has spoken by the *Son*, by whom he made the world. Heb. i. 1. This exalted name of *Son* was never borne by an angel; nay, all the angels of God must worship him. Heb. i. 3, 7, 10.

19. The leader of God's people and the chief administrator in his former kingdom, was Moses; but only as a servant and steward. Here it is the Son, the Master of the house, the Ruler of the whole family. Heb. iii.

20. We have also a more excellent *High-priest*

than Aaron; he is entered into a more perfect holy of holies in the heavens; he reigns over all. Heb. v. 10. His one atoning sacrifice applies for ever, not only to the Israelites, but to all men. Heb. ix.; 1 Tim. ii. 5.

21. We have a far more excellent *Mediator*, a better covenant, with greater promises. Heb. viii.

22. The entire of the old religious economy was thus but a *shadow* (Heb. x.) in comparison with the true goods which we partake of through Jesus, here and for ever. He is our wisdom, our righteousness, our sanctification, our redemption, in the completest sense of these words. 1 Cor. i. 30; xi. In him dwells all the fulness of the Godhead, Col. ii. 9; and the church of Jesus is the fulness of Him, who fills all in all. Eph. i. 19—23. Therefore must Jesus Christ be honoured above all rational beings in heaven, on earth, and under the earth, to the glory of God the Father, Phil. ii, 9, 10; for he is exalted above all, Eph. i. 20; Col. i. 16—20; Heb. viii. 1. etc.

He who often attentively reflects on the foregoing system\* of Paul, will not only be enabled by his own investigations, with the aid of the necessary philological knowledge, to penetrate with success into the true sense of this deep thinking writer, but also to make a more profitable use of the following works.

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\* Which ought to have been more fully and accurately expressed.—HERINGA.



[Besides the writers on the entire of the New Testament, § 320, or on the Epistles collectively, pp. 512, 513, all, or most of the Epistles of Paul, have been commented on by the following writers :

ANDRÆE HYPERII *Commentarii in Ep. D. Pauli ad Rom. et utramque ad Cor.* Tigur. 1583. fol. In *Epp. ad Gal. et Eph.* 1582. in *Epp. ad Philipp. Coloss. ac Thess. ambas.* 1582. in *Epp. ad Tim. Tit. Philem. et D. Judæ.* 1582.

PIERRE DE LAUNAY, *Paraphrase et exposition sur les epistres de Saint Paul.* Charent. 1650. 2 Partt. 4to.

JOH. CROCI *Commentarius Epistolarum S. Pauli ad Gal. Epp. Philipp. Vol. I. Col. Thess. Vol. II. Tim. Tit. Philem. Vol. III.* Cassell. 1680. fol.

SIEGM. JAC. BAUMGARTEN, *Auslegung der briefe Pauli an die Gal. Eph. Philipp. Col. Philem. und Thess. mit einigen Beyträgen* [*Commentary on Paul's Epistles to the Galatians, Ephesians, Philippians, Colossians, Philemon, and Thessalonians ; with some contributions*] by JOH. SAM. SEMLER. Halle, 1767. 4to. *Erklärung des Briefes Pauli an die Hebräer* [*Explanation of the Epistle to the Hebrews*] with a Paraphrase and Notes by ANDR. GOTTL. MASCHENS, and contributions by SEMLER. Halle, 1763. 4to.

JOH. DAV. MICHAELIS, *Uitbreiding van en aanmerkingen over de brieven van Paulus, aan de Gal. Eph. Philipp. Col. Tim. Tit. und Philem. Uit het Hoogduitsch naar den tweeden druk* [*Paraphrase and Notes on Paul's Epistles to Galatians, Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon. From the 2d German ed.*] Amst. 1772. 4to.

Die Briefe des Ap. Paulus (den an die Hebräer ausgenommen) von morgenländischen Redensarten möglichst gereinigt in völlig verständlich deutsche Sprache übersetzt, und mit dem jedesmaligen Inhalte genau versehen [*The Epistles of Paul (with the exception of that to the Hebrews,) purified as much as possible from oriental phrases, and translated into perfectly intelligible German, accurately furnished with the existing subject-matter.*] Bresl. 1791. 8vo.

E. J. GREVE, de brieven van den Apostel Paulus, uit het Grieksch vertaald, met aanmerkingen [The Epistles of the Apostle Paul translated from the Greek, with Notes.] Vol. I. Rom. Amst. 1794. 8vo. II. 1 Cor. 1801. III. 2 Cor. 1804. Ephesians, Colossians, 1 Tim. and Philemon, were previously published. Dev. 1790. 8vo.

P. CURTENIUS, de zwaarste plaatsen der brieven van Paulus opgehelderd [The most difficult places of the Epistles of Paul elucidated]. 4 vols. Amst. 1766. 4to.—H.

[Commentarius Perpetuus in decem Apostoli Pauli quas vulgo dicunt Epistolas Minores. Edidit JOHANNES FRIDERICUS WEINGART. Gothæ, 1816. 8vo.

A Paraphrastical Translation of the Apostolic Epistles, with Notes. By PHILIP NICHOLAS SHUTTLEWORTH, D.D. Oxford and London. 1829. 8vo.

I have on a former occasion referred, with great satisfaction, to this excellent work,\* which, though only intended for general readers and inexperienced students, has been truly said to exhibit “the substance of much learned and laborious research.”†

H. A. SCHOTT et J. F. WINZER, Commentarii in Libros Epistolicos Novi Testamenti. Vol. I. Epistolas ad Galatas, et Thessalonicenses continens. Lipsiæ, 1834. 8vo.

This work, which I have not seen, is said by Mr. Horne to be executed on the same plan with Kuinoel's Commentary. The Greek text, however, is inserted.]—TR.

#### EPISTLE TO THE ROMANS.

[MART. BUCERI Metaphrasis in Ep. Pauli ad Rom. Bas. 1562. fol.

PHIL. MELANCHTHONIS, Enarratio Ep. ad Rom. Operum, Ed. Witteberg. 1601. fol. Part IV.

\* Slavery at the Cape of Good Hope. By the Rev. William Wright, M.A. p. 57. London, 1831. 8vo.

† Horne's Introduction. Bibliographical Index, p. 295.

JAC. SADOLETI in Pauli Ep. ad Rom. commentariorum libri tres. In opp. omn. Mogunt. 1607. Separatim Ed. Francof. ad Moen. 1771. 4to.]—H.

LUD. DE DIEU, Animadv. in Pauli Ep. ad Rom. Lugd. Bat. 1646. 4to.

[JAC. ALTING, Commentarius theorico-practicus in Ep. Pauli ad Rom. In operum Tom. III. et IV. Amst. 1686. fol.

STEPH. DE BRAIS, Epistolæ S. Pauli ad Rom. analysis paraphrastica, cum notis. Una cum cæteris ejus Opusculis denuo edita, curante HERM. VENEMA, qui insignem observationum singularium copiam ad Ep. ad Rom. Adjecit. Leov. 1735. 4to.

PHIL. A. LIMBORCH, Commentarius in Ep. ad Rom. Adi. Comm. in Act. App. Rott. 1711. fol.

JOH. ALPH. TURRETTINI in Pauli ad Rom. epistolæ capita xi. prælectiones criticæ, theologicæ et concionatoriæ. Lausan. 1741. Denuo. ed. in Operibus, ejus. omn. Tom. II.—H.

JO. BENED. CARPZOVII Stricturæ in Ep. S. Pauli ad Rom. Ed. 2. Helmst. 1738. 8vo.

[GISE. MATTH. ELSNERUS, Paulus brief aan de Romeinen geopend, ontleed, verklaard en tot zijn oogmerk. toegepast [Paul's Epistle to the Romans, opened, explained, and applied to his object]. Utr. 1762—1771. 4 vols. 4to.

HEINR. SCHRADERS, Paraphrastische Erklärung und Zergliederung des Briefs Pauli an die Römer [The Epistle to the Romans paraphrased, explained, and analyzed]. Halle, 1767. 8vo.]—H.

CHRIST. FRED. SCHMIDII Annotationes in Ep. Pauli ad Rom. Lips. 1777. 8vo.

JO. BENIAM. KOPPE, Epist. Pauli ad Rom. Græcæ. Perpetua annotatione illustrata (Nov. Test. Vol. IV.) Goett. 1783. 8vo. [3d Ed. considerably improved, with additional notes and excursus. By Dr. C. F. Ammon. Gotting. 1825.

This is called the IVth. Vol. of Koppe's well-known and admirable Edition of the New Testament, which is still in progress. After the death of Dr. Koppe, who only lived to finish two

volumes, that called the VIth, containing the Epistles to the Galatians, Thessalonians, and Ephesians, and this to the Romans, Dr. John Henry Heinrichs, the very learned superintendent of the Diocese of Burgdorf, published, in 179 , Vol. VII. containing Colossians, Philippians, Timothy, Titus, and Philemon ; Vol. VIII. containing the Epistle to the Hebrews, in 1792, of which he published a second edition in 1823 ; the Acts, or Vol. II. in 1809, and the Apocalypse in two parts, in 1818 and 1821, forming Vol. X. In the meantime, the celebrated philologist, Dr. D. J. Pott, published the Epistle of James, and the two Epistles of Peter,—the Catholic Epistles, when published, being intended to form Vol. IX. ; and in the year 1826, the same learned divine published the 1st part of the Epistle to the Corinthians, ending with the 11th chapter. A 2d Edition of Vol. VI. was corrected and enlarged by Professor Tyschen, in 1791, *vid. infra*, p. 531, and a 3d in 1823. The work comprises a corrected Greek text, generally agreeing with that of Griesbach, with brief notes containing the principal various readings, and reasons assigned for the preference given to those which have been adopted, after which are notes purely critical and philological, and formed precisely on the principles recommended to the interpreter of Scripture, by Dr. Seiler ; that is, the difficult passages are illustrated from the Septuagint, the Apocrypha, Josephus, Philo, the Fathers, the classics, &c. Copious Prolegomena are prefixed, and most interesting disquisitions or excursus upon remarkable places, added at the end of each volume. The work is not expensive, and may be easily procured in this country. I shall mention each volume of this important work separately in the sequel. A translation of Koppe's Introduction to the Epistle to the Romans is prefixed to the following useful exegetical work ;

Notes on the Epistle to the Romans, intended to assist students in theology, and others who read the Scriptures in the originals. By SAMUEL H. TURNER, D.D. New York. 1824. 8vo.]—TR.

ADOLPH. FRIEDR. FUCHS, der Briefs an die Römer Übersetzt und durch anmerkungen erlautert [The Epistle to the Romans, translated, and illustrated with notes]. Stendal, 1789. 8vo.

MAGN. FR. ROOS Kurze Auslegung des Briefs St. Pauli an

die Römer. [Short Exposition of Paul's Epistle to the Romans. [Zübing, 1789. 8vo.

CHRIST. FR. FRANKE, der Brief des Ap. Paulus an die Christen zu Rom. übersetzt und mit Anmerkungen begleitet [The Epistle of the Apostle to the Christians at Rome, with Notes.] Gotha, 1793. 8vo.—H.

SAM. FRIED. NATHAN. MORI Prælectiones in Ep. Pauli ad Rom. Cum ejusdem versione Latina locorumque quorundam N. T. difficiliorum interpretatione edidit Jo. TOB. THEOPH. HOLZAPPEL. Præmissa est CHRIST. DAN. BECKII præfatio. Lips. 1794. 8vo.

[J. T. VAN DER KEMP, de Theodicée van Paulus, of de rechvaardigheid Gods door het Evangelium uit het geloof, aangetoond tot geloof, in eenige aanmerkingen op deszelfs brief aan du Romeinem, met eene nieuwe vertaaling en paraphrase [The Theodicy of Paul, or the Righteousness of God displayed by the Gospel from Faith to Faith, in some observations on his Epistle to the Romans, with a New Translation and Paraphrase]. Edited, with an Appendix, by Herm. Jo. Krom. 3 vols. Dord. 1799—1800. 8vo.\*]

[Epistola Pauli ad Romanos, Græce, ex recensione novissima Griesbachii cum commentario perpetuo. Edidit CHR. FR. BOEHME. Lipsiæ, 1806. 8vo.

Pauli Epistola ad Romanos. Interprete ERN. GODFR. ADOLPHO BÖKEL. Gryphiæ, 1821. 8vo.

Notes on the Epistle to the Romans, intended to assist students in theology, and others who read the Scriptures in the

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\* These very erudite and deeply devotional observations are from the pen of the celebrated missionary, Dr. Vanderkemp, who devoted the close of his valuable life to the improvement of the most degraded and oppressed of the human race in southern Africa, where I have myself witnessed some of the happy fruits of his labours. Here he was indefatigable in promoting the temporal as well as spiritual good of multitudes among those once neglected tribes, who are now, through the blessing of God on the exertions of Dr. Vanderkemp and his successors, becoming a happy, civilized, and Christian people.—TRANSLATOR.



originals. By SAMUEL H. TURNER, D.D. New York, 1824. 8vo.

A New Translation of the Epistle of Paul the Apostle to the Romans, with a Commentary and an Appendix of various Dissertations. By the Rev. MOSES STUART, M.A. Professor of Sacred Literature in the Theological Seminary at Andover, in the State of Massachussets. Re-published by appointment of the Author, with Prefaces and an Index, under the care of John Pye Smith, D.D. and E. Henderson, Doct. Philos. London, 1833. 8vo.

My limits will not allow me to enter, as I could wish, into the character of this most important accession to the sacred literature of our country, in which our American brethren have set us a most encouraging example. The work is reviewed in the *British Critic*, for October, 1833, to which I must refer the reader for the general description of this interesting volume, and shall here add the following character of it, extracted from the Preface to the English Edition, by Dr. Henderson, of Highbury College.

“ The exquisite tact which the author displays in exhibiting the finer shades of difference which exist in the phraseology characteristic of the classic and sacred writers, especially of Paul; his discriminating judgment in reference to the significations of the prepositions, in certain connections, and governing the different cases of nouns; the minute accuracy with which he weighs and adjusts the force of the numerous particles employed for the purposes of illustration, confirmation, transition, &c., on the right construction of which so much depends; and the close and rigid attention which he pays to the course of thought, the management of the argument, the scope, connection, historical and other circumstances, clearly evince him to be a master in this department of sacred science. To some he may appear to expend himself too largely in critical and philological research, and to furnish comparatively little in the way of general comment or theological discussion; but this, in my opinion, constitutes his peculiar excellence. He clears the ground, and presents his readers with the necessary exegetical materials, or the approved results of their application, and leaves it to each, according to his ability and the exigency of his circumstances, to rear his own superstructure.”



Exposition of St. Paul's Epistle to the Romans ; with Extracts from the exegetical works of the Fathers and Reformers. Translated from the original German of Dr. FRED. AUG. GOTTFREU THOLUCK, Professor of Theology in the Royal University of Halle. By the Rev. Robert Menzies. Published in the Biblical Cabinet, Edinburgh, 1833. 12mo. Vols. I. and II.

This work is characterised by great philological research, sound judgment, and warm piety. "The purchasers of Mr. Stuart's work," says Mr. Horne, "will find it desirable to study Dr. Tholuck's Exposition in connection with it." The riper theological student is highly indebted to the Translator, as well as to the Publisher of the Cabinet, for presenting him with these volumes].—TRANSLATOR.

## CORINTHIANS.

[PHIL. MELANCHTHONIS Enarratio Epp. ad Cor. Opp. P. IV. 1. 1.].—H.

JOH. LAUR. MOSHEIM, Erklärung des ersten briefs Pauli an die Gemeinde zu Corinth. [Exposition of Paul's 1st Epistle to the Corinthians.] Republished by Windheim, Flensburg, 1762. [Dutch Translation, Rotterdam, 1748. 2d Epistle, Utrecht, 1773-4. 4to.

JOH. HEINR. DAN. MOLDENHAUER, der erste Brief Pauli an die Cor. übersetzt, samt einer kurzen Erklärung und einigen nutzanwendungen [Translation of 1 Cor. with brief Notes and Applications]. Hamb. 1770. 8vo.]—H.

JOH. CHRIST. FRID. SCHULTZ, Pauli erster Brief an die Corinther herausgegeben und erklärt [Commentary on 1 Cor.] Halle, 1784. 8vo. [2d ditto, 1785.—H.]

GOTTL. CHRIST. STORR notitiæ historicæ, Epistolarum Paulli ad Cor. Interpretationi servientes. Tubing. 1788. 4to. Ins. Opusc. ejus Acad. Vol. II. p. 242, sq.

FRID. AUG. GUIL. KRAUSE, Pauli ad Cor. Epist. prior Græce. Perpetua Annotatione Illustrata. Francof. ad Moen, 1792. 8vo.

SAM. FRID. NATHAN MORUS, Erklärung der beyden Briefe Pauli an die Cor. [Commentary on 1st and 2d Cor.] Leips. 1794. 8vo.

[W. C. L. ZIEGLER, Einleitung in den ersten und zweyten Brief an die Cor. In de Theolog. Abhandlungen [Introduction to the 1st and 2d Cor. in his Theological Tracts, Vol. II.]—H.

[Commentarius in priorem Divi Pauli ad Corinthios Epistolam. Auctore AUG. LUDOV. CHRIST. HEYDENREICH. Marburgi, 1827, 1828. 2 vols. 8vo.

Animadversiones ad cap. iii. et xiii. Epistolæ Pauli I. ad Corinthios. Scripsit Dr. ANT. GEORG. HOLMANN. Lipsiæ, 1819. 8vo.

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Epistola Pauli ad Corinthios posterior, Græce. Perpetuo Commentario illustravit A. G. EMMERLING. Lips. 1823, 8vo.

C. F. A. FRITSCHKE, De nonnullis Posterioris Pauli ad Corinthios Epistolæ Locis Dissertationes Duæ. Lipsiæ, 1824. 8vo.

ALBERTI GERHARDI BECKER, Conjectanea in Locum Paulinum 2 Corinth. xii. 7-9. Magdeburgi, 1822. 8vo.

D. I. POTT, Epistola ad Corinthios, perpetua annotatione illustrata. Part I. containing the first twelve chapters. The second part is not yet published. This will form the fifth volume of Koppe's edition. Gotting. 1826. 8vo.]—Tr.

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ADAM STRUENSEE Erklärung des Briefes an die Galater [Commentary on Gal.] Flensburg, 1764. 4to.]—H.

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[GOTTL. CHRIST. STORR, Prolusio dec consensu Epistolas Pauli ad Hebræos Galatas. Tubing. 1781. 4to. Repet. in Comment. Theoll. edd. a VELTHUSEN, &c. Vol. II.]—H.

(J. G. SCHILLING) Versuch einer Uebersetzung des Briefs Pauli an die Galater, mit erklärenden Anmerkungen, nach KOPPE [Attempt at a Translation of Paul's Epistle to the Galatians, with explanatory Notes, after Koppe.] Lips. 1792. 8vo.

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SAM. FRID. NATHAN MORI Acroases in Epistolas Paulinas ad Gal. et Eph. Lips. 1795. 8vo.

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Pauli ad Galatas Epistolæ. Latinè vertit, et Commentario Perpetuo illustravit Doctor et Professor G. B. WINER. Lipsiæ, 1821. Editio secunda, aucta et emendata, 1827. Editio tertia, aucta et emendata, 1829. 8vo. An English translation is announced in the Biblical Cabinet, by the Rev. W. Cunningham.]—Tr.

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HERM. ALEX. ROËLL, Commentarius in Epist. ad Eph. Pars I. Traj. ad Rhen. 1715. P. II. 1731. 4to.

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J. G. ROSENMÜLLER, Uebersetzung des Briefs an die Eph. [Translation of Ephesians]. In the Repertory of Biblical and Oriental Literature.—H.]

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FR. L. MÜLLER, der Brief Pauli an die Epheser erklärt, und mit einer Einleitung nebst vollständigen Anmerkungen begleitet [Paul's Epistle to the Ephesians, with a Commentary, Introduction, and Notes]. Herdelberg, 1793.

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JAC. ELSNER, *der Brief des h. Ap. Pauli an die Philipper in Predigten erklärt, durch und durch mit Anmerkungen versehen, nebst einer Einleitung* [An Exposition of the Epistle of Paul to the Philippians, in a course of Sermons, furnished with perpetual observations, and an Introduction]. Berlin, 1751. 4to.

FRIEDR. WITTING, *Erklärung der lehrart Pauli durch eine tabellarische Uebersetzung des Briefs an die Philipper* [Explanation of Paul's mode of instruction, in a tabular translation of the Epistle to the Philippians]. Brunswick, 1761. 4to.

G. J. NAHUYs (h. i.—iii.) en G. DE HAAS (h. iv.) *over den brief von Paulus aan de Philippensen, 3d Ed. [On Philip-pians.] Amst. 1780.—1783. 3 vols. 8vo.*

J. G. ROSENMÜLLER, *Briefe des ap. Pauli an die Philipper, Colosser, Thessal. an dem Tim. u. an die Ebräer* [Paul's Epistles to the Philippians, Colossians, Thessalonians, Timothy, and the Hebrews.] Nürnbg. 1781. 8vo.

GOTTL. CHRIST. STORR, *Diss. exegetica in Epist. Pauli ad Philipp. Tub. 1783. 4to. In Opusc. Acad. Vol. I. Tub. 1796. 8vo.*

FRIED. AUG. WILH. KRAUSE, *die Briefe an die Philipp. u. Thessal. übersetzt, und mit Anmerk. begleitet* [Translation of Philippians &c. with Notes]. Frankfort and Leipzig. 1789.

M. J. G. AM ENDE, *Pauli Epist. ad Philipp. Græce, ex recensione Griesbachiana, nova versione Latina et annotatione perpetua illustrata. Viteb. 1798. 8vo.*

JOAN. HENR. HEINRICHS, *Pauli Epist. ad Philipp. et Coloss. Græce. Perpetua Annotatione illustratæ (Ed. Kopp. Vol. VI.) Goett. 1803. 8vo. [2d Ed.]—H.*

[*Specimen Academicum Inaugurale de Cœtus Christianorum Philippensis Conditione primæva, ex Epistolâ iis ab Apostolo Paulo scriptâ præcipue dijudicandâ, a JOHANNE HOOG. Lugdunæ Batavorum, 1825. 8vo.*—Tr.

## COLOSSIANS.

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GOTTL. CHRIST. STORR, Diss. exegetica in Ep. ad Coloss. Part II. Tubing. 1786, 1787. 4to. Repet. in Opusc. ejus Acad. Vol. II. Tub. 1797. 8vo.

J. C. ROSENMULLER and

JOH. HENR. HEINRICHS,

See Philippians ; and

A. VAN BEMMELEN, see Ephesians.

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JO. BENI. KOPPE, see Galatians.

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F. A. W. KRAUSE, see Philippians.

[JOH. EBERH. HENR. SCHOLL, Tentamen liberioris versionis prioris Ep. Pauli ad Thess. cum annotationibus exegeticis imprimis ex collatione explanationis Jo. Benj. Koppe, Ins. Symbolis literar. Duisburg. cur. Jo. Petr. Berg. Tom. II. Hagæ Com. et Duisb. 1786. 8vo.



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PAUL. BOSVELD, Verklaring van Paulus brieven aan de Thess [Commentary on Thess.] Dord. 1803. 8vo.

[Pauli Epistolæ ad Thessalonicenses. Recensuit, veterum recentiorumque notas selectas congegessit, suasque adjecit, et tamquam specimen novæ editionis Epistolarum Pauli edidit F. SCHLEIERMACHER. Berolini, 1823. 8vo.

Epistolas Pauli ad Thessalonicenses commentario et delectis Patrum Ecclesiasticorum Expositionibus, margini subjectis, illustravit LUDOVICUS PELT. Gryphiswaldiæ, 1830. 8vo.

J. G. REICHE, Authenticiæ posterioris ad Thessalonicensis Epistolæ Vindiciæ. Gottingæ, 1830. 4to.]—Tr.

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[JOH. LAUR. VAN MOSHEIM, Verklaring van die beide brieven van den Ap. Paulus aan Tim. [Commentary on the two Epistles of Paul to Timothy.] From the German. 2 vols. Utrecht, 1764—1767. 4to.

PETR. BROUWER, Leerredenen over Paulus cersten Brief aan Tim. [Sermons on Paul's first Epistle to Timothy.] 2 vols. Dord. 1775, 1776. 8vo. On 2d ditto, 1778.]—H.

J. G. ROSENMÜLLER, see Philippians.

AUG. CHRISTOPH. FLEISCHMANN, Interpretatio Epistolarum Pauli ad Tim. et Tit. Tubing. Vol. I. (1 ad Tim.) 1791. 8vo.

JOAN. HENR. HEINRICHS, Paulli Epistolæ ad Tim. Tit. et Philem. Græce. Perpetua annotatione illustratæ. (Ed. KOPPE, Vol. VII.) Goett. 1798. 8vo.

[BECKHAUS (JOACH. FRID), Specimen Observationum Critico Exegeticarum de Vocabulis ἀπαξ λεγόμενοις, et rarioribus dicendi Formulis in prima ad Timotheum Epistola Paulina obviis, Authenticiæ ejus nihil detrahentibus. Lingæ, 1810. 8vo.

A. CURTII de Epistolæ prioris ad Timotheum authentiâ cum aliquo vitæ Paulinæ tempore conciliandâ Commentatio. Berolini, 1828. 8vo.

Commentationes de Epistolâ posteriori Pauli ad Timotheum. Scripsit JOHANNES BRÖCHNER. Hafniæ, 1829. 8vo.]—Tr.

## TITUS.

[JOAN. HENR. SCHRAMM, Commentarius in Ep. Pauli ad Titum. Lugd. Bat. 1763. 4to.]—H.

CHRIST. THEOPH. KUINOEL, Explicatio Ep. Pauli ad Tit. 2 parts. Lips. 1788, 1790. 4to. *Ins.* Comment. Theol. ed. a VELTHUSEN, KUINOEL et RUPERTI, Vol. I. p. 292, *sqq.* et Vol. II. p. 473, *sqq.* Lips. 1794, 1795. 8vo.

J. H. HEINRICHS, see Timothy.

## PHILEMON.

SCIPIONIS GENTILIS Juris Consulti, in Pauli ad Philem. Epist. Commentarius (Primum ed Norimb. 1618. 4to. Repet. in opp. ejus edd. 8 vols. in 4to. Neap. 1763.) Biographia auctoris ac paraphrastica explicatione ac corollariis EILHARDI LUBINI, nec non periphrasi sua adauxit, variis supplevit et curavit JOANN. HENR. DE RUYTER. Traj. ad Rhen. 1774. 4to.

LEBRECHT. CHRIST. GOTTL. SCHMIDII Pauli Ap. Philem. Epist. Græce et Lat. illustrata, et ut exemplum humanitatis Paulinæ proposita. Lips. 1786. 8vo.]—H.

GOTTL. CHRIST. STORR, Commentatio in epistolium ad Philem. Tubing. 1787. 4to. Denuo. Ed. in opusc. Acad. Vol. II. 1797. 8vo.

J. H. HEINRICHS, see Timothy.

[JAC. RYSDYK TAKENS, de brief van Paulus aan Filémon, in Leerreden. [Epistle to Philemon in a course of Sermons]. Rott. 1792. 8vo.

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10 Operum. Vol. IV. Amst. 1686. fol.

SAM. SZATTM. NEMETHI *Epist. S. Pauli ad Hebræos et Judæ*  
*explicata.* 2d Ed. Fran. 1702. 4to.

JOH. BRAUNII *Comment. in Ep. ad Ebr.* Amst. 1705. 4to.

GOTTFR. OLEARII *Analysis logica Ep. ad Hebr. cum Observ.*  
*Philol.* Lips. 1706. 4to. *Ins. Thes. novo Theol.-Phi-*  
*lol. Hasæi et Ikenii.* Tom. II.

PHIL. A. LIMBORCH, *Paraphrasis et Commentarius in Epist.*  
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JOH. D'OUTREIN, *Verklaring van den brief aan de Hebr.*  
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JOHN. OWEN, [D.D.] *An Exposition of the Epistle to the He-*  
*brews, with preliminary exercitations.* London, 1668—74.  
4 vols. fol., 7 vols. 8vo. Dutch Translation; Rotterdam,  
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[*Abridgment of the original, by Dr. EDWARD WILLIAMS, 4*  
*vols. 8vo. 1790. New Edition, 1815.*—Tr.

JAC. PIERCII *Paraphrasis et notæ philol. atque exegeticæ in*  
*Epist. ad Hebr. (Angl. Scriptæ.) Latine vertit et suas ubique*  
*observationes addidit Joh. Dav. Michaelis.* Halæ Magdeb.  
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JO. BENED. CARPZOVII *Exercitationes in Pauli Epist. ad Ebræos*  
*ex Philone Alex.* Helmst. 1750. 8vo.

ARTHUR ASHLEY SYKES, *A Paraphrase and Notes on the*  
*Epistle to the Hebrews; &c.* London, 1755. 4to. with  
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JOH. ANDR. CRAMER, *Erklärung des Briefs Pauli an die Ebraer.*  
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*mit Andr. Gottl. Maschs Anmerkungen und Zusätzen von*  
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[CHRIST. FRIED. SCHMIDII Observationes super Epist. ad Hebræos. Lips. 1766. 8vo.]—H.

SAM. FRIED. NATHAN. MORUS, der Brief an die Hebraer übersetzt [Translation of the Epistle to the Hebrews.] Second enlarged edition, Leipz. 1781. Third do. 1786. 8vo.

J. G. ROSENMÜLLER, see Philippians.

[Jo. CHRIST. BLASCHE, Systematische Kommentar über den Brief an die Hebr. ingeleichen über Messianische Weissagungen der Propheten [Systematic Commentary on the Hebrews, as well as on the [Messianic Prophecies]. 2 vols. Leipz. 1782. 8vo.]

PETR. ABRESCH, Paraphrasis et annotationum in Epist. ad Hebr. Spec. I., II., III. (cap. i.—vi.) Lugd. Bat. 1786—1790. 8vo.]—H.

GOTTL. CHRIST. STORR, Pauli Brief an die Hebräer erläutert. Tubing. 1789. 8vo.

WERN. CARL. LUDW. ZIEGLER, Vollständige Einleitung in den Brief an die Ebräer, worinn alte und neue Meynungen über Aechtheit, Kanonicität und Grundsprache desselben, aufs neue Kritisch geprüft sind und der Werth des ganzen Briefs näher bestimmt wird [Complete Introduction to the Epistle to the Hebrews, wherein the ancient and modern opinions respecting its genuineness, canonicity, and original language, are carefully examined, and the value of the entire Epistle accurately determined. Gotting. 1791. 8vo.]

[Jo. JAC. GRIESBACHII Commentatio de imaginibus Judaicis, quibus auctor Epistolæ ad Hebræos in describenda Messiae provincia usus est. 2 Parts, 1791, 1792, 4to. Vertaald in de Bibliotheek van Theologische Letterkunde voor het jaar 1804.]

JOAN. HENR. HEINRICHS, Epist. Pauli ad Hebræos, Græce. Perpetua Annotatione illustrata. (Insertæ sunt Koppii

Annot. nondum antea editæ. Ed. Kopp. Vol. VIII.) Goett. 1792. 8vo. [Second Edition, improved, 1823.]—Tr.

JO. BENED. CARPZOV. Abermalige Uebersetzung des Briefs an die Hebräer, mit Philologischen und Theologischen Anmerkungen [Translation of the Epistle to the Hebrews, with Philological and Theological Observations.] Helmst. 1705. 8vo.

WILH. FRIEDR. HEZEL, Neue Versuch über den Briefe an die Hebräer, in Kritiken über die Morusche Uebersetzung, als Beylage zu derselben [New Inquiry into the Epistle to the Hebrews, in a critique on Morus's Translation, as a Supplement to the same.] Leipz. 1795. 8vo.

[G. BONNET, Verklaring van den Brief aan de Hebraer [Commentary on Hebrews].

See W. VAN VLOTEN, Inleiding tot de Redevoering aan de Hebreë [Introduction to the Address to the Hebrews,] in the 12th vol. of his Commentary on the Bible, pp. 30, 31.

The question whether Paul was the author of this Epistle, exclusive of the dissertations on this subject in Introductions and Commentaries, has been specially examined in the following works :—

FRID. SPANHEMII F. de authore Epistolæ ad Hebræos exercitationes. Lugd. Batav. 1658. 8vo. Ins. opp. ejus, Tom. II.

JOS. HALLETTI Conatus ad detegendum Epistolæ ad Hebræos Scriptorem, &c. Præf. Paraphr. Peircii laud. Inserta quoque Wolffii Cur. Phil. Vol. IV. p. 806, *sqq.*

P. BOSVELD, Proevend onderzoek, naar het geen men te denken heeft, aangaande den Schryver, en den inhoud van het stuk, 't welk in de Verzameling van de boeken des Nieuwen Testament dezen naam draagt : de Zendbrief des Apostels Pauli aan de Hebreë. [Attempt at an Inquiry into the opinion which should be held respecting the writer and the contents of the writing contained in the collection of Books of the New Testament, bearing the name of "The Epistle of Paul the

Apostle to the Hebrews." In the Library of Theological Literature, for the year 1803, pp. 85—127, 222—271.

On the time when, and the persons to whom the Epistle was written, see—

Jo. AUG. NOESSELT, de tempore quo scripta fuerit Epist. Paulli ad Ebræos, deque Ebræis, quibus scripserit, conjecturæ ad illustranda quam plurima loca N. T. cum corollario *repetitæ* in opuse. *ejus* ad interpr. S. Script. Fasc. I. Halle, 1771. 8vo.

JOHANNIS AUGUSTI ERNESTI Lectiones Academicæ in Epistolam ad Hebræos ab ipso revisæ, cum ejusdem excursibus theologicis edidit, Commentarium in quo multa ad recentissimorum imprimis interpretum sententias pertinentia uberius illustrantur, adjecit GOT. IMMANUEL DINDORF. Lipsiæ, 1795. [1815. Royal 8vo.]—Tr.

[Epistola ad Hebræos, Latinè versa et largo explicata Commentario, a CHR. FRID. BOEHME. Lipsiæ, 1823. 8vo.

Epître aux Hébreux, divisée d'après les matières, avec des sommaires indiquant le contenu et l'objet de chaque division et sous-division, des notes, et des intercalations explicatives entremêlés au texte. Genève, 1824. 8vo.

G. M. AMTHOR, Commentatio Exegetico-Dogmatica in tres priores versus capitis primi Epistolæ ad Hebræos scriptæ. Coburgi, 1828. 8vo.

De Epistolæ quæ dicitur ad Hebræos, Indole maxime peculiari Librum composuit TRAUGOTT AUGUSTUS SEYFFARTH. Lipsiæ, 1821. 8vo.

PETRI HOFFSTEDE DE GROOT, Disputatio qua Epistola ad Hebræos cum Paulinis Epistolis comparatur. Trajecta ad Rhenum, 1826. 8vo.

Vindiciæ Originis Paulinæ ad Hebræos, Epistolæ nova ratione tentatæ. A. FRID. CHRIST. GELFKE. Lugduni Batavorum, 1832. 8vo.

The object of this disquisition is to prove the Pauline origin of the Epistle to the Hebrews, from its coincidence with Seneca's



writings. The author argues in favour of the historical tradition respecting Paul's intimacy with that philosopher. See Mr. Horne's *Bib. Ap.* p. 305.]—Tr.

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[A Commentary on the Epistle to the Hebrews, by the REV. MOSES STUART, M. A. Associate Professor of Sacred Literature in the Theological Seminary, at Andover, United States. Andover, 1827, 1832. London, 1833. 2 vols. 8vo. Republished under the care of E. Henderson, Doct. Philos. CHRISTIANI THEOPHILI KUINOEL, *Commentarius in Epistolam ad Hebræos.* Lips. 1831. 8vo.

These two excellent works I have placed together, as the theological student who possesses them will scarcely require any additional commentary on the philology and criticism, higher and lower, of this admirable Epistle. What has been already said of Mr. Stuart's Commentary on the Epistle to the Romans, applies equally to this his earlier work. The special difficulties are here also discussed in excursus at the end of the volume, and there are prefixed many learned dissertations on the language, date, canonical authority, authorship, &c. of the Epistle. The dissertation on the authorship takes up 137 pages. Prof. Stuart ascribes it to the Apostle Paul.

Kuinoel's Commentary on this epistle is, I think, superior even to his philological commentary on the historical books. There is no difficulty which he does not encounter; and he has, by vast research, supplied us with a mass of information on every point which can enable the reader to form his own judgment on the difficulties of this Epistle. His Prolegomena are short, but comprehensive. His dissertation on the authorship takes up 26 closely written pages, but he arrives at a different conclusion from that of Professor Stuart; for, after discussing the various claims of Paul, Barnabas, Luke, Clemens—(to whom it was attributed by Erasmus and Calvin),—Apollon—(whom Luther maintained to be the author),—and Silas or Silvanus, he ends with agreeing in the opinion of Origen, “that the author is known to God alone;” but that it seems certain, from the reasons which he has discussed, that it was certainly not Paul, but some Alexandrine Christian, who had been originally a Jew, a disciple of Paul's, with whose doctrines he completely agrees throughout the whole of this Epistle.

The Epistle to Hebrews. A new translation, in sections, with marginal References and Notes, and an Introductory Syllabus, intended to facilitate the devout and profitable perusal of the Epistle, by elucidating its scope and argument. London, 1834. 12mo.

Although it is confessed that no English translation equals our authorized version in the dignity of its language, this interesting and beautifully printed little work, which the anonymous author modestly observes is designed as a companion to the authorized version, not a substitute for it, seems calculated to be very useful in promoting the diligent study of this Epistle. It has been the author's aim "to give the literal sense, rather than the literal phrase of the original."\* It is preceded by a concise and carefully drawn up syllabus, and accompanied by a few very judicious notes, the object of one of which is to show, that the canonicity of the Epistle does not depend on Paul's being the author. The writer is inclined to conclude that the argumentative part, as far as chap. xii. 29, was composed, in pursuance of Paul's instructions, by one of his companions, and that Paul supplied with his own hands the "few words of exhortation" in the thirteenth chapter.

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\* As an instance of this, I shall here adduce the version of Heb. i. 5.—*υἱος μου ει συ, εγω σημερον γεγεννηκα σε*,—literally, "Thou art my Son, this day have I begotten thee," as in the authorized version, but which is here translated, "Thou art my Son, this day have I so constituted thee." There is no doubt that this latter is the *sense* attributed to the word *γεγεννηκα* by Professor Stuart, and many others, and the adoption of it by the translator is, undoubtedly, legitimate, according to the principles on which his work is conducted; the literal translation, *begotten*, however, seems to be more homogeneous with the term *Son*,—as, if the verb be metaphorical, the noun is equally so, and both should have been altered in the translation to make the sense complete. The literal *phrase* also seems to me best calculated to preserve the beautiful and sublime poetry of the ancient oracle, in which David (whom the Jews acknowledged to be a type of the Messiah) is declared in those emphatic words to be the monarch of God's choice—the man after his heart, who was to execute his will.]—TR.

The writer has announced a similar work on the Epistle to the Romans.]—TRANSLATOR.

§ 314. The Epistles of PETER bear considerable resemblance to the speeches which he delivered at the first foundation of Christianity in Jerusalem; but they are more compressed and richer in thought; full of instructions in faith and morals, strongly and impressively delivered: these are not circumstantially detailed, but merely cited in the closest conjunction, and thus deeply impressed on the reader, partly for his confirmation in faith, and partly for his exercise in Christian virtues.

The style is such as might be expected from a man of much genius, illiterate, but intelligent, and zealous for good; occasionally inattentive to the flow of his periods, which are involved and somewhat lengthy. But, in those paragraphs in which the apostle conveys his admonitions in short sentences, his style resembles the finest passages in Paul's epistles.\* As he was a native of Galilee, and consequently thought originally in Syro-Chaldaic; and as Moses, the prophets, and the Psalms, were thus necessarily his only models; the interpreter, in selecting the best aids for the explanation of his writings, must chiefly have regard to the Old Testament and its Greek translation.

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\* Priestley expresses nearly the same opinion: "In the two epistles of Peter, many attentive readers have observed that, without much regularity of composition, or clearness of expression, there is a peculiar dignity and energy, exceeding any thing in the writings of Paul, and worthy of the prince of the Apostles.—*History of the Christian Church*, I. 141.—TR.

If the Second Epistle be genuine, the second chapter furnishes a striking example of the natural and fiery eloquence of this apostle, and it may be also considered as certain, that he alluded to some of Paul's epistles, principally that to the Galatians, with a view of preventing the misuse which some hypocrites and bad men had made of their contents, especially of such passages as opposed justification by the works of the law, and asserted the freedom of believers from such works.

[Besides the writers mentioned in § 316, on the Catholic Epistles, see,

CAMP. VITRINGÆ *Disp. Theol. de argumento Epistolarum Petri post. et Judæ Catholicarum.* Fran. 1694. 4to. *Ins. Thes. novo Theol.*—Philol. Hasæi et Ikenii, Tom. II. *Item. Observ. ejus Sacr. Lib. iv. c. ix.*

JOACH. LANGII *Exegesis Epistolarum Ap Petri.* Halæ, 1712. 4to.

HIERON. VAN ALPHEN, *de eerste algem. Sendbr. van den Ap. Petras—verklaard en toegepast.* [The first Catholic Epistle of Peter, explained and applied]. Utr. 1734. 4to.

JO. CHRIST. KLEMMII *Anacrisis epistolarum Petri.* Tubing. 1748. 4to.

NIC. NONNEN, *Disp. Theol. sistens paraphrasin prioris Epist. Petri.* Brem. 1758. 4to.

GE. FR. BAUMGARTEN, *de Brief des Ap. Petri übersetzt und mit Anmerkungen erläutert* [The Epistle of Peter translated, with notes.] Leip. 1788. 8vo.]—H.

DAV. JUL. POTT, *Epistolæ Catholicæ, Græce. Perpetua annotatione illustratæ.* Vol. II. complectens utramque Epist. Petr.—Improved Edition. Goett. 1790. 8vo.

[SAM. FRID. NATH. MORUS, Erklärung des Briefes Pauli an die Galater und der beyde Briefe Petri [Explanation of Paul's Epistle to the Galatians, and the 1st and 2d of Peter.] Görlitz. 1799. 8vo.]

In reading Peter's speeches and writings, it will be of importance to understand his character. For this purpose, see

AUG. HERM. NIEMEYER, Charakteristik der Bibel.]—H.

[HUBERTI PHILIPPI DE KANTER, Commentatio in loc. 1 Petri v. 1—4. Lugd. Bat. 1823. 4to.]—TR.

[The genuineness of the [second] Epistle is specially treated of by

FRID. AUG. LUD. NIETZSCHE, Epistola Petri posterior auctori suo, imprimis contra Grotium vindicata atque adserta. Lips. 1785. 8vo.]—H.

JOHN has recorded in his Gospel the private conversations which Jesus held with his disciples towards the close of his life. In these confidential discourses, our Lord expressed, under various images, his heartfelt love and innermost friendship for his own, and endeavoured to impress on them the liveliest conviction that he would never desert them, but abide with them for ever in the most intimate union. He used these words among others in his prayer :—" Father ! I in them, and thou in me, that they all may be ONE, as I am one with thee." John xvii. These views appear to have so deeply taken possession of the mind of John, that they became the ruling principles of all his Epistles : he almost every where sets out with the idea of communion with the Father and the Son.



Another prevailing idea in his Epistles is a contrast between *light* and *darkness*. We find this also in the writings of other apostles, (Eph. v. 7;) but never so frequently nor in so comprehensive a sense. None of them say, “God is light,” in order to express thereby what is said 1 John i. 5—7. Doubtless the oriental Greek philosophy, which prevailed in western Asia, was what gave occasion to the apostle to avail himself so often of this image.

A third expression which often recurs in the writings of John is *life*, which is sometimes used by him *subjectively*, at other times *objectively*, 1 John i. 1, 2; v. 20; ii. 25; iii. 14; v. 12, &c.—John was further so accustomed to the use of the word *father*, that he constantly attaches to true Christians the idea of *children* of God; and generally contrasts them either with the world, or with the children of the devil. The grounds of these expressions will easily be perceived by every attentive reader of John’s Gospel, and of the sayings of Jesus.

OBSERVATION.—If the opinion of Storr, Pott, and other divines, be true (as it probably is), that John, Peter, James, and Jude, designed in their Epistles, as has been already observed, § 314, to oppose the misuse which some hypocritical Christians had made of the doctrine of Paul concerning justification by faith, the reason will be obvious, why John has exhibited, in so many various ways, and observed from so many points of view, one and the same truth, viz., *he that doeth righteousness is righteous; he who wilfully sins is not born of God*.

[SIM. EPISCOPII Lectiones sacræ in 1 Epist. Cathol. Ap. Joannis, Opp. Theol. Part. II. Roterod. 1665. fol.



- T. P. ELSNERUS, over de twee brieven van Joannes [On John's two Epistles.] Utr. 1747. 4to.
- ALB. VOGET, Ontleedende verklaring van den eersten algem. Zendbr. des Ap. Johannes [An analytical Exposition of the 1st Catholic Epistle of John]. 2 vols. Utr. 1772.
- MICH. WEBERS Versuch einer Uebersetzung der Briefe Johannis, nebst einigen Anmerkungen [Attempt at a translation of John's Epistles, with some notes.] Leips. 1778. 8vo.
- AUG. HERM. NIEMEYER, Johannes naar zijn character en naar zijne schriften [In the Characteristics of the Bible.] Dutch Edition, pp. 447—519.
- JOS. FRID. CHRIST. LOEFFLER, Diss. histor. exeget. Johannis Epistola 1 Gnosticos imprimis impugnari negans. Trai. ad Viadr. 1784. Ins. Comment. Theol. edd. a VELTHUSEN, KUINOEL, et RUPERTI, Vol I.
- EUCCHAR. FERD. CHRIST. OERTEL, Johannes drey Briefe. Hebraismenfrey übersetzt und philosophisch erklärt [A translation of John's three Epistles, divested of Hebraisms and philosophically explained.] Frankf. and Leipz. 1795. 8vo.
- SAM. FRID. NATHAN. MORI Prælectiones exegeticæ in tres Joannis epistolas, cum nova earundem paraphrasi Latina. (Edidit CAR. AUG. HEMPEL.) Lips. 1796. 8vo.
- WERN. CARL. LUDW. ZIEGLER, der erste brief des Johannis, ein Sendschreiben an eine bestimmte Gemeinde, und keine allgemeine Abhandlung, kein Buch. in Henke's Magazin für Religions-Philosophie, Exegese und Kirchengeschichte [The first Epistle of John, a letter to a particular church, and not a general treatise,—not a book.] VI B. 1796. 8vo.
- M. Versuch einer Einleitung in den ersten Brief Johannis. In JOH. ERNST. CHRIST. SCHMIDTS Bibliothek für Kritik und Exegese des N. T. und älteste Christengeschichte. II. Band. [Attempt at an introduction to the first Epistle of John, in J. E. C. Schmidt's Library of the Criticism and Exegesis of the New Testament, and of the early history of Christianity.] Herborn, 1796.]—H.

SAM. GOTTL. LANGE, die drey Briefe Johannis übersetzt und erklärt, nebst drey Abhandlungen über Johannis character, schreibart und theologie [The three Epistles of John translated and explained; with three dissertations on the character, style, and theology of John]. Weimar, 1797. 8vo.

[CAR. WILH. STRONCK, Specimen *laud.* § 307. Traj. Bat. 1797.

G. J. SOMMELIUS, Isagoge in II et III Joh. Ep. 2 part. Lund. 1798. ]—H.

[Versio Latina Epistolarum et Libri Visorum Joannis Novi Testamenti, perpetuâ adnotatione illustrata a M. GODOFR. SIGISMUND IASPIS. Ed. alt. novis curis emendata et aucta. Lips. 1821. 8vo.]—TR.

§ 315. Among all the Epistles in the New Testament, there is none which contains fewer of the phrases, images, and other expressions, which the evangelists record to have been used by Jesus, than the writings of JAMES. The author often, indeed, makes allusion to objects which occur in the discourses of Jesus, but he never employs the identical words; even when, for instance, chap. i. 18, he speaks of conversion and regeneration, he uses, not *αναγεννηθηναι*, but *αποκτειν*. He appears to have constructed his style more according to the rabbinical form and art of persuasion, than according to that of Jesus. His Epistle seems to consist of several short treatises, designed to warn the Christians of those times,—and especially their teachers, and some persons of consideration among them, against the practice of certain errors and sins.

The style is sententious, sometimes sublime and prophetic, nervous, and full of imagery. It will

therefore be necessary to apply to many passages of this Epistle, the rules for the interpretation of proverbs, or of poetry ;\* *e.g.* chap. iii. 5—12 ; iv. 13—17 ; v. 1—6. It is also plain, from the second chapter, that James, in many passages of his Epistle, had a view to Paul's writings.

[On this Epistle, besides the writers on the Catholic Epistles in general, § 316, and on the Apostolical Epistles, pp. 512, 513. See the following :—

JOANN. LORINI, e soc. Jesu, in Catholicas BB. Jacobi et Judæ App. epistolas commentarii. Mogunt. 1622. fol.

HENR. HEISEN, *Novæ hypotheses interpretandæ felicis epistolæ Jacobi Ap., 27 dissertationibus adsertæ.* Brem. 1739. 4to.

GEORG. BENSONII *Paraphrasis et notæ philologicæ atque exeticæ in Ep. S. Jacobi.* (Angl. Scrip.) Latine vertit et suas ubique observationes addidit JOANN. DAV. MICHAELIS. Cum præf. Sigism. Jac. Baumgarten. Halæ Magd. 1746. 4to. Adj. PEIRCHII *Paraphr. in Ep. ad Hebr. laud.* § 313.

AUG. HERM. NIEMEYER, *over het karakter en de schriften van Jacobus en Judas.* In de *Charakterk. des Bijbels.* Vol. V. pp. 587—619. Dutch Edition.

(JOH. GOTTFR. HERDER) *Verhand. over twee van Jesus broderen en brieven in onzen Bijbel.* Uit het Hoogd. [Dissertation on two of the brothers of Jesus, and their epistles in our Bible, from the German.] Utr. 1777. 8vo.

SEBAST. SEEMILLER, *Jacobi et Judæ app. epistolæ Catholicæ, ad Græci textus fidem redditæ—et annot. illustratæ.* Norimb. 1783. 8vo.

\* This has been very successfully done by the late Bishop Jebb. See *Sacred Literature*, pp. 250—258. 273—307. 358, &c.—TR.

JO. AUG. NOESSELT, *Conjecturæ ad historiam Catholicæ Jacobi epist.* In *Opusc. ad interpr. S. Script.* Fasc. II. Halæ, 1787. 8vo.]—H.

GOTTL. CHRIST. STORR, *Diss. exegetica in Epist. Jacobi.* Tübing. 1784. 4to. Ins. *Opusc. Acad.* Vol. II. *ibid.* 1797. 8vo.

DAV. JUL. POTT, *Epist. Catholicæ. Græce. Perpetua annotatione illustratæ.* Vol. I. complectens *Epist. Jac.* Goett. 1786. 8vo. Ed. alt. auct. et emend. 1799. (Ed. Kopp. Vol. IX.)

[ERNST. FRIEDR. KARL. ROSENMÜLLER, *der Brief Jacobi übersetzt und mit Anmerkungen erläutert.* [Translation of the Epistle of James, with notes.] Leipz. 1787. 8vo.

JO. PHIL. GABLER, *Diss. de Jacobi epistolæ eidem adscripto auctore.* Altorf. 1787. 4to.]—H.

SAM. FRID. NATHAN MORI *Prælectiones in Jacobi et Petri epistolas.* Edidit C. A. DONAT. Lips. 1794. 8vo.

MICH. WEBER, *de Epistola Jacobi Catholica, cum epist. atque oratione Jacobi Actis inserta, et hac utraque cum illa utiliter comparanda.* Viteberg. 1795.

[FRANC. JAC. THEOD. MEYER, *Observationes ad Ep. Jacobi maxime e versione Alex. collectæ.* Dresdæ, 1796. 8vo. In *Commentt. Theoll.* edd. a VELTHUSEN, KUINOEL, et RUPERTI. Vol. IV.

CAR. FRID. KAISER, *Diss. de nonnullis epistolæ Jacobi virtutibus.* Halæ, 1797. 8vo.

CHRIST. GOTTL. HENSLE, *der Brief des Ap. Jac. übersetzt.* Hamb. 1801. 8vo.

J. CLARISSE, *de Brief van Jacobus van nieuws met ingevoegde korte ophelderingen vertaald, in, door practikale aanmerkingen in vertoogen, voor de huisselijke gemeenschappelijke stichting, bearbeid.* Amst. 1802. 8vo.

MART. STUART, *de Brief van Jacobus in Leerredenen,* vol. Amst. 1804. 8vo.]—H.

[*Annotatio ad Epistolam Jacobi perpetua cum brevi Tractatione Isagogicâ.* Scripsit MATTH. SCHRECKENBURGER. Stuttgard, 1832. 8vo.

Commentarius in Epistolam Jacobi. Conscriptit CAR. GODOFR.  
GUIL. THEILE. Lipsiæ, 1833. 8vo.]—Tr.

§ 316. The Epistle of JUDE seems to have been written with the same design as both those of Peter, but especially the second. Freedom from the law was by many not rightly understood. In proportion as the number of Christians increased, there spread among them a spirit of audacity and of resistance to the higher powers. Jude warns them against such seditious notions, by arguments adapted to the modes of thinking of the Jewish Christians, although they are not such as would be held the most powerful in our days. The main argument of this Epistle remains true, even though the grounds of warning used by the apostle rest on Jewish popular traditions. We find in this Epistle some peculiarly remarkable examples of concession and accommodation used by the apostle, in citing apocryphal books in order to illustrate or to confirm the doctrines which he propounds. In other respects, the interpreter of this Epistle should diligently compare it with the second Epistle of Peter.

[Besides the writers who have commented on the Apostolical Epistles (pp. 512, 513), or the Catholic Epistles (p. 553), see on Jude's Epistle :—

ANDR. HYPERII Commentarii in Epistolas Pauli ad Tim.—et D.  
Judæ. Tiguri, 1582. fol.

FRANC. JUNII in Ep. Judæ Ap. perbreves notæ, in Opp.  
Theol. Tom. I. Genev. 1607. fol.

JOANN. LORINI in—Judæ Ep. Commentarii. 1622. See § 315.

CASP. SIBELII in Divinam Judæ Ap. Epistolam conciones Sacræ, (1631). 4to. Opp. Theol. Tom. IV. 1641. fol.

CHRISTOII. SAM. MARTINI Comment. exegetico-porismaticus super D. Judæ Ap. Epistolam Cathol. cum præf. Jo. Bened. Carpzovii. Lips. 1694. 4to.

CAMP. VITRINGA, Disp. Theol. *laud.* § 314. ad Ep. Petri.

SAM SZATTM. NEMETHI Epist. S. Pauli ad Hebræos et Judæ explicata. Ed. II. Fran. 1702. 4to.

HERM. WITSII Comment. in Ep. Judæ. In Meletem. Leidens. Lugd. Bat. 1703. 4to.

HENR. ANDR. WALTHERI Exegesis Epist. Judæ. Helmst. 1727. 4to.

J. DE LEEUW, Nagelaten Leerreeden [Posthumous Discourses], on Jud. ver. 1—6. en G. J. NAHUYs doorlopende Verklaring over den brief van Judas [Continued Commentary on Jude], and 2 Peter ii. Rott. 1776. 8vo.

JOH. GOTTFR. HERDER, AUG. HERM. NIEMEYER, and SEBAST. SEEMILLER, see on James, § 315].—H.

E. J. HASSE, der brief Judæ übersetzt und erläutert, aus einer neu eröffneten morgenländischen Quelle [The Epistle of Jude translated and illustrated, from a newly opened oriental source.] Jena, 1786.

CH. F. HARTMANN, Commentatio in Epist. Judæ. Koethen-ave, 1793. 4to.

H. C. A. HAENLEIN, Commentatio in Ep. Judæ. Erlang. 1795. 8vo. [Et Epistola Judæ, Græce, commentario critico et annotatione perpetua illustrata. Erlang. 1799. 8vo.

GERBR. ELIAS, Diss. inaug. in Epist. Judæ, Pars prior (ver. 1—10.) Traj. Bat. 1803. 8vo.].—H.

[On the Catholic Epistles, or the greater part thereof, in addition to the writers named p. 523, &c. the following may be consulted :—



JOAN. MATTH. HASSENCAMP, Bewijs dat het Kanonyk gezag der *Αντιλεγόμενα*, dat is, van Jakobus, Petrus tweede, Joannes tweede en derde, en Judas brieven, mitsgaders der Openbaring van Joannes van de oude Syrische Kerk wel degelijk erkend is [A proof that the canonical authority of the *Αντιλεγόμενα*, that is, the Epistles of James, 2d Peter, 2d and 3d of John, and Jude, together with the Apocalypse of John, were acknowledged by the ancient Syrian Church]. From the German, with Notes, by NIC. BARKER. Middelburg, 1770. 8vo.

JOH. FRID. SCHERMER, die Briefe des Apostels Petri, Jacobi, Judæ, übersetzt und eklärt. [The epistles of Peter, James, and Jude, translated and explained.] Bresl. and Leipz. 1778. 4to. Die drey Briefe des Ap. Joannes [The three Epistles of John, ditto]. Bresl. 1780. 8vo.

SCHLEGEL, die Briefe der Apostel Petrus, Joh., Jac., und Judas, übersetzt mit einigen Anmerkungen [The Epistles of Peter, John, James, and Jude, translated, with Notes.] Halle, 1783.]—H.

GOTTL. CHRIST. STORR, de Epistolarum Catholicarum occasione et consilio. Tubing. 1789. 4to. In Opusc. ejus Acad. Vol. II. Ibid. 1797. 8vo.

JOH. BENED. CARPZOV., Epistolarum Catholicarum septenarius. Græce. Cum nova versione Latina, ac scholiis grammaticis atque criticis. Halæ, 1790. 8vo.

T. C. STAEUDLIN, Progr. de fontibus Epistolarum Catholicarum, imprimis de allegationibus, quæ in iis deprehenduntur. Goett. 1790.]—H.

[Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ. Accedunt de fonte doctrinæ, et dictionis Judæ genere et colore, Dissertationes duæ. Auctore M. T. LAURMANN. Groningæ, 1818. 8vo.

[The passage quoted by Jude, vers. 14—16, will be found in the Apochryphal Book of Enoch; translated from the Ethiopic, by ARCHBISHOP LAURENCE, already referred to (See p. 317, supra.)]—TR.

## [SECTION III.]

*On the Apocalypse of John.*—H.

§ 317. THE only PROPHETICAL BOOK in the New Testament, whether written by JOHN the Apostle (as is in the highest degree probable), or by some other apostolical man, must be interpreted in different methods, according to the nature of its two main divisions. The first five chapters, which constitute the first division, contain, for the most part, such images and expressions as John was in the habit of using, both in recording the speeches of Jesus, and in the composition of his own Epistles, and also, as may be conjectured, in his oral preaching of the gospel; and which he repeated so often that they finally formed the main characteristic of his style.

The other division of the Apocalypse, from the 6th chapter to the end, again separates into two subdivisions. The grand subject is the overthrow of Judaism and Paganism, by the triumphant King of the divine kingdom. What the prophets of the Old Testament had announced, was only the commencement, in a slight degree, of the glory of God,

and of his kingdom upon earth; it remained for John to complete the oracle.

1. Thence it follows, that the interpreter of this book should constantly bear in mind the images used by the Prophets of the Old Testament, in order to observe the application made of them by John, and by comparing similar, or contrasting opposite events, to elicit the sense of the Prophet of the New Testament.

2. The same observations apply to this prophet which have been made in reference to the ancient ones. They had almost constantly one and the same theme, which they expressed in various manners. They perpetually regarded the same objects from new and different points of view, and presented them again under a variety of images.

3. They consequently fall into a serious error, who imagine that they perceive a new event in each of the various and shifting scenes which follow each other in such quick succession in the Apocalypse, and persuade themselves that they find therein the most important occurrences of civil and ecclesiastical history, from the time of John, to the last period of the existence of the human race. The great work of the triumph of Jesus over the world, has, indeed, its several parts; but it is, and ever will abide, one and the same,—the triumph of truth over error, the triumph of true religion over idolatry, the triumph of virtue over vice.

4. Various destinies await the Church of Jesus,

and these are in like manner represented under various images.

§ 318. The first grand event which John celebrates is the TRIUMPH OF JESUS OVER JUDAISM, chap. vi.—xi. Jerusalem, the seat of Judaism, is destroyed; the Jewish nation dispersed; and the fury with which they persecuted the Christians brought to an end. All the images which John makes use of conspire to produce an appalling picture of the triumph of Christ.

§ 319. The second grand event is the TRIUMPH OF JESUS OVER PAGANISM, which was carried on according to God's everlasting purpose, with many sufferings and oppressions to those who combated for Jesus, but was at length nobly terminated. The enemies who were to be overcome by Christ, and his worshippers, were numerous; idolatry, with its train—priestcraft, superstition, sorceries, false prophecies, but especially that false policy which superstition employed to govern the people, and keep them in bondage: all these, and more, were to be vanquished. The seat of the chief government of these powerful armies, the enemies of Jesus and his religion, was Rome, the second Babylon. Now, as Rome could not safely be mentioned by name, it was represented under frightful images, and exhibited as the most powerful pillar of idolatry, and all the vices which flow from it. This is the only prophecy from chapter xii. to the

end of the book;—ever one and the same grand idea: idolatry destroyed, the knowledge and worship of the true God spread over the universe.—Now is the whole earth become one Jerusalem; the city of God is descended, as it were, from heaven upon earth; chap. xx. xxi. The prediction of all the prophets is thus fulfilled: the kingdom and the might, the dominion and the rule, are become God's and our Christ's; chap. xii. 10.\*

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[Among the ancient Protestant commentators, who have applied themselves especially to the explanation of this book, besides Grotius, and others, who have commented on the entire New Testament, and who will be presently named, the following writers still deserve to be consulted:—

JOSEPHI MEDE, *Clavis Apocalyptica—una cum Comment.* in Apoc. 3d Ed. Cantabr. 1649. 4to. [Translated into English by R. Bransby Cooper, Esq. London, 1833. 8vo. Mr. Cooper has also published a Commentary founded on Mede's Views. London, 1833.]

JOH. CLUVERI *Diluculum Apocalypticum, seu Comment.* in Joh. Apoc. Lubec. 1647. fol.

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\* I agree upon the whole with those interpreters who conceive that they do not find so many particular and distinct occurrences sketched in the Apocalypse, and adhere more to the general and important events, such as mark the triumph of Christ over Jews and heathens. But on this very account it occurs to me, that in the four last chapters it is not so much the triumph of Jesus over the heathens that is particularly signified, as a more general triumph over all his enemies, which triumph will, according to the prediction of Jesus and his apostles, end in the general judgment of all the children of Adam, in the punishment of all who have opposed him, and in the salvation of all who have been his genuine friends and confessors.—HERINGA.

JAC. DURHAM, Uitlegging over het boek der Openbar. Johannis uit het Engelsch (1658) vertaald. 2 dd. Rott. 1745. 4to.

MATTH. HOË, Commentariorum in Joh. Apocalypsin Libri VIII. Lips. et Francof. 1671. fol.

JOH. MARKII in Apoc. Joh. Comment. Trai. ad Rhen. 1699. 4to.

CAMP. VITRINGA, *Ανακρισις* Apocalypsios Joann. Ed. alt. Amst. 1719. 4to.

IS. NEWTON, Observ. ad vaticinia Danielis et Joann. Apocalypsin (Angl. Scriptæ, Lond. 1733). Lat. ed. Amst. 1737. 4to. [Translated into Latin by M. Sudemann. —Tr.]

MOSES LOWMAN, Paraphrase and Notes on the Revelation of St. John. London, 1745. 4to. Dutch edition, Leid. 1746. 4to. [Last English edition, London, 1807. 8vo.—Tr.]

JOH. ALBR. BENDEL, Erklärte Offenb. Joh. 3 Aufl. [Exposition of the Apocalypse.] Stuttg. 1758. 8vo.

[The Introduction, Preface, and marginal Notes of Bengel's Exposition, being a Summary of the whole, were translated into English by John Robertson, M.D. London, 1757. 8vo. The Notes of the celebrated John Wesley on the Apocalypse are chiefly taken from Bengel.]—Tr.

JOH. CHRISTOPH. HARENBERG, Erklärung der Offenb. Joh. Braunsch. 1759. 4to.

PHIL. FREDR. HANE, Entwurf der Kerchengeschichte N. T., wie solche in den erfüllten Weiszagungen der Göttlichen Offenb. Joh. enthalten sind. [Sketch of the History of the New Testament Church, as it is contained in the fulfilled Prophecies of the Apocalypse.] 3 vols. Leipz. 1768—1772. 8vo.

Among the writers of the Church of Rome, who have pursued another method in their interpretation of this book, and made use for the most part of the Commentary of Andreas and his follower Arethas, I am acquainted with—



PETRI BULENGERI in Apoc. Johannis Ecphrasis et Scholiorum Libri VII. Paris, 1589. 8vo.

FRANC. RIBERE in Joann. Apoc. Commentarii. (1590) Edit. nova ed. a Petro Halloix. Antw. 1623. 8vo.

LUDOV. AB ALCASAR, vestigatio arcani sensus in Apoc. (1612.) Ed. alt. Lugd. 1618. fol. Ejusdem in eas V. T. partes quas respicit Apocalypsis, Libri V. Lugd. 1631. fol.

JAC. BENIGN. BOSSUET, de Openb. van der H. Joann. met een verklaringe. Uit het Fransch [Bossuet on the Apocalypse.—From the French.] 2 vols. Amst. 1748. 8vo.

Die Offenbarung des h. Johannes. Der Prophetische Schlüssel zu den schicksalen der Kirche, und der Staaten bis ans Ende der Zeiten [The Apocalypse of John, the Prophetic Key to the events of civil and ecclesiastical history to the end of time.] Augsb. 1798. 8vo.

Within the last thirty years the Apocalypse has had to endure several shocks from—

J. D. MICHAELIS, Int. N. T., [Introduction to the New Testament ;]

But more especially from—

(GEORG. LUDEW. OEDER), Christliche freye Untersuchung über du sogenannte Offenbarung Johannis. Mit eigenen Anmerkungen von JOH. SAL. SEMLER [A free Christian Inquiry into the so called Revelation of John ; with some Observations by Semler.] Halle, 1769. 8vo.

JOH. SAL. SEMLER's Neue Untersuchung über Apocalypsin [New Inquiry into the Apocalypse, Halle, 1776.; also in his other works.]

(FRID. ANDR. STROTH.) Freymüthige Untersuchungen die Offenbarung Johannis betreffend. Mit einer vorrede des Herrn J. S. Semler [Free Inquiries respecting the Apocalypse, with a Preface by SEMLER]. Halle, 1771, 8vo.

MICH. MERKEL, Historisch critische Aufklärung der Streitigkeiten der Aloger und andrer alten Lehrer über die Apocalypsis [Historico-critical Inquiry into the controversies

of the Alogi and other ancient sects respecting the Apocalypse]. Frankf. 1782. 8vo. And, Umständlicher Beweis, dasz die Apocalypse ein untergeschobenes Buch sey [An Essay to prove that the Apocalypse is a supposititious book]. Frankf. and Leips. 1785. 8vo.

Einleitung in die geschichte des Canons Sämmtlicher schriften des N. T., insonderheit der Offenb. Joh. Herausgegeben vom Verfasser des Hierocles [Introduction to the History of the canonical Scriptures of the New Testament, especially the Apocalypse. By the Author of Hierocles.] Halle, 1794. 8vo.

[De Wette, in his Introduction, has also strongly controverted the opinion that John the Evangelist is the author.]—TR.

This has given occasion to powerful vindications, of which the following are the principal :—

JEREM. FRIEDR. REUSZ, Vertheidigung der Offenbarung Johannis [Vindication of the Apocalypse]. Frankf. und Leip. 1772. 8vo.

FRANZ. ANTON. KNITTEL's Beyträge zur Kritik uber Joh. Offenb. Braunsch. und Hildesh. 1773. 4to.

FRANK. BAITH. LUDERWALD, Bemühungen zur gründlichen Beurtheilung und Erkenntnis der Offenb. Joh. In zween Theilen. Helmst. 1777. 8vo.

(J. G. HARTWIG), Apologie der Apocalypse wider falschen Tadel und falchens Lob. 4 Th. [Apology for the Apocalypse against false censure and false praise.] Chemnitz, 1780—1783. 8vo.

GOTTL. CHRIST. STORR, Neue Apologie der Offenb. Joh. Tübing, 1783. 8vo. [Also in his work (see § 309), Ueber den Zweck der Evang. Gesch. u. der Briefe. Joh. [On the Design of the Evangelic History, and of John's Epistles.]

JOH. GOTTF. EICHHORN, über die innern Gründe gegen die Acchtheit und Kanonicität der Apokalypse [On the internal Evidence of the genuineness and canonicity of the Apocalypse.] In the general Library, B. III., 1791.

JOH. FRIED. KLEUKER, Ueber den Ursprung und Zweck der Offenb. Joh., nebst einer vollständigen Beurtheilung alles

dessen, wodurch sich die Geschichte der Erklärungsart dieses prophetischen Buchs, von den ersten Zeiten an bis jetzt merkwürdig gemacht hat [On the Origin and Design of the Apocalypse of John, with a full examination of every remarkable circumstance attending the history of the interpretation of this prophetic book, from the earliest times to the present.] Hamb. 1800. 8vo. In the larger work:—Ausführliche untersuchung der Gründe für die Aechtheit und Glaubwürdigkeit der schriftlichen urkunden des Christenthums. 11 Abth. 2 Abschn. IV. Band. [Full Inquiry into the evidence for the genuineness and credibility of the written documents of Christianity.] Hamb. 1799.

HENR. HERM. DONKER CURTIUS, Specimen Hermeneutico-theologicum, de Apocalypsi, ab indole, doctrina et scribendi genere Johannis Apostoli non abhorrente. Trai. Bat. 1799. 8vo.

The same has given occasion to new inquiries respecting the sense of the book; in which some have pursued a new path, as—]—H.

(J. G. HERDER), *Μαγαν Αθα*. Das Buch von der Zukunft des Herrn, des Neuen Testaments Siegel [The Book of the coming of the Lord, the Seal of the New Testament.] Riga, 1779. 8vo.

[NIC. JOHANNSEN, die Offenb. Joh., oder der Sieg des Christenhmus über das Juden—und Heidenthum [The Revelation of John, or the Triumph of Christianity over Judaism and Paganism]. Flensb. u. Leipz. 1788. 8vo.

JOH. DAV. MICHAËLIS, Anmerkungen zur Offenbarung Johannis des Theologen [Observations on the Apocalypse of John the Divine]. Goett. 1791. 4to. Also in his Notes on the New Testament. See Appendix.]—H.

JO. GODOFR. EICHHORN, Commentarius in Apoc. Joannis. 2 vols. Goett. 1791. 8vo. [See pp. 563, 570, 574.]—TR.

SAM. GOTTL. LANGE, die Schriften Johannis, des vertrautesten schülers Jesu, übersetzt und erklärt. 1 Th. [The writ-

ings of John, the confidential disciple of Jesus, translated and explained.] Neustrelitz, 1795. 8vo.

GOTTL. CHRIST. STORR, Diss. exeget. in Apocalypseos quædam loca, 2d Part. Tubing. 1795, 1796. *Repet.* in Commentat. Theol. ed. a Velthusen, Kuinoel et Ruperti. Vol. IV. et V.

FRIDR. WILH. HAGEN, Sieg des Christenthums über Juden- und Heidenthum, oder die Offenbarung Johannis. Neu übersetzt und in Anmerkungen und Excursus erläutert [The Triumph of Christianity over Judaism and Paganism, or the Apocalypse of John, newly translated, with Notes and Excursus]. Erlang. 1796.

Others have, on the contrary, chosen to walk in the old way, as the author of the work,

Die Offenbarung des H. Johannis erläutert. 2 Abschn. [The Apocalypse illustrated.] Halle, 1769, 1772. 4to.

MICH. FRID. SEMLER, Apocal. Jesu Christi auctoris et Joann. Scriptoris aliquot in locis castigata, etc. Neust. ad Oril. 1785. 8vo.

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Des ap. Joh. Offenb. Jesu Christi, als das——allgemeine Hauptlehrbuch der Religion N. T. neu übersetzt und erklärt. Ein Lesebuch für Jedermann. [John the Apostle's Revelation of Jesus Christ, as the——general and chief book of instruction in the religion of the New Testament, newly translated and explained. A universal reading book.] Neust an der Orla. 1794. 4to. Beleuchtung der sich von einander vornehmlich unterscheidenden neuern Auslegungen der Johanneischen Offenb. J. C. [On the recent interpretations of the Apocalypse which principally differ from each other.] 1796. 8vo.

CHRIST. GOTTL. THUBE, Anleitung zum richtigen Verstande der Offenbarung Johannis. Zwote, ganz umgearbeitete auflage des Buchleins: Was in einer Schnelle geschehen musz [Introduction to the right understanding of the Apocalypse, &c.]. Schwerin u. Wism. 1799. 8vo.

J. JUNG, de Geschiedenis der overwinning van den Christelijken Godsdienst, in eene algemeen nuttige verklaring der Openbaring van Johannes, uit het Hoogduitsch (1799). [History of the Triumph of the Christian Religion, in a Commentary on the Apocalypse, adapted to general use. From the German (1799). 2 vols. Amsterdam, 1801.

There has been a judicious use made of the ancient and modern interpreters by—

J. VAN NUYS KLINKENBERG, Proeve eener Verklaring van Joënnis Openbaring. [Attempt at an Exposition of the Apocalypse.] 2 vols. Amst. 1794, 1795. 8vo. Or the XXVIth and XXVIIth Vols. of his ‘Bijbelverklaring.’

The following work was published with the special design of opposing the views of the neologists, and of communicating to the unlearned both edification and instruction :—

G. DE HAAS, over de Openbaring van Johannes, als een boek voor het verstand en hart [On the Revelation of John, as a book for the understanding and the heart.] In 3 vols. Vol. I. Haarl. 1804. 8vo. This work was preceded by his ingenious Dissertation *On the Future World.*—H.

[JOANNES HENRICUS HEINRICHS, Novum Testamentum, Græce, Perpetua annotatione illustratum. Ed. Kopp. Vol. X. complectens Apocalypsin. 2 vols. 8vo. Gottingæ, 1818—1821.

This work forms, as the reader will perceive, the 10th volume of Koppe’s edition. It is generally founded on Eichhorn’s system, viz., that the grand Prophecy of the Apocalypse is the triumph of Jesus over Judaism and Paganism, and the spread of his everlasting kingdom ;—Judaism, Paganism, and Christianity, or the Matron, the Harlot, and the Bride, being poeti-

cally represented under the images of the cities of Jerusalem, Rome, and the Second or New Jerusalem.\*]—TRANSLATOR.

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\* The late lamented Mr. Coleridge, the eminent poet and philosopher, having borrowed from me, not long before his death, a volume of Heinrichs' Commentary on the Apocalypse, returned it with several curious notes, scarcely legible, some written with a pen and others with a pencil, on the margin and blank leaves, from which I trust that I shall be pardoned for selecting the following effusion, dated November 1833 :—

“ O the sad historic prosaisms of the Proconsul of Ephesus, and Johannes Levi of Gischala !\* ”

“ I have too clearly before me the idea of the poet's genius to deem myself other than a very humble poet ; but in the very possession of the idea, I know myself so far a poet as to feel assured that I can understand and interpret a poem in the spirit of poetry, and with the poet's spirit. Like the ostrich, I cannot fly, yet I have wings that give me the feeling of flight ; and as I sweep along the plain, can look up toward the bird of Jove, and can follow him, and say—

“ Sovereign of the air, who descendest on thy nest in the cleft of the inaccessible rock, who makest the mountain pinnacle thy perch and halting-place, and scanning with steady eye the orb of glory right above thee, imprintest thy lordly talons in the impassive snows that shoot back and scatter round his glittering shafts,— I pay thee homage. Thou art my king. I give honour due to the vulture, the falcon, and all thy noble baronage ; and no less to the lowly bird, the sky-lark, whom thou permittest to visit thy court, and chaunt her matin song within its cloudy curtains ; yea, the linnet, the thrush, the swallow are my brethren :—but still I am a bird, though but a bird of the earth.

“ Monarch of our kind, I am a bird, even as thou, and I have shed plumes, which have added beauty to the Beautiful,— . . . grace to Terror, waving on the helmed head of the war-chief ;— and majesty to Grief, drooping o'er the car of Death ! ”—TR.

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\* Alluding to Heinrichs' Commentary on chap. xiii. (See Part II. pp. 23—29.)—TR.



[I have no doubt that it will be acceptable to the English reader to add the following analysis of, and observations on, the Apocalypse, by the learned Professor Hug. His scheme is formed on the system approved by Grotius, Eichhorn, Heinrichs, Herder, Seiler, Heringa, and the most eminent modern interpreters :—

“The Apocalypse frequently enters into very great circumstantiality in the treatment of its subjects, and portrays them with many embellishments ; but there is much in the detail which seems not to be essential, and, nevertheless, communicates to the subject its perfect scope. The minor incidents become thereby often significant ; and it is difficult to give an outline of the whole, because in such an outline the incidents must necessarily be neglected. Yet will we endeavour to bring the whole into one survey.

“John beheld at Patmos, in a trance, a form like that of a man, between seven lamps ; in which, however, all was superhuman, uncommonly glorious, and divine. This form commanded him to write seven Epistles to seven communities of Asia, the symbols of which are the seven surrounding lamps, which are tended by seven spirits. These Epistles commend the virtues, and censure the faults, of the seven churches ; admonish some to amend, and others to be constant.

“This took place on the earth ; but now the gate of heaven is opened, and an herald commanded John to enter. Here he saw God on a throne, encircled with glory, and round him four and twenty of his elect, on four and twenty seats. He had in his hand a book with seven seals, and no one in the whole creation was able to loosen them. But a Lamb which stood on the middle of the throne opened these seven seals amidst the hymns and praises of the spiritual world.—vi.

“At the opening of the first seal, he perceives a hero with the insignia of victory. At that of the second, peace vanishes from the earth ; at that of the third, famine approaches ; at that of the fourth, death and its train ; at the opening of the fifth, the blood of the martyrs cries for vengeance. The sixth is opened, the sun and moon are darkened, the stars fall from heaven ; terror and anguish are universal. Four angels restrain the tempests, until an angel, who arrives from the east, has sealed with the seal of the living God, twelve

thousand of those who should be saved from each tribe of Israel. Around the throne of God stands a great multitude out of all nations, in white robes, with palms in their hands, who have arrived from the abodes of affliction, and are now comforted and sing praises to God.—viii. The seventh seal is opened; all heaven is silent; and now seven angels appear with seven trumpets. The prayers of the saints lie upon an altar before God, and the fragrance of them ascends to Him.—viii. 7.

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“ The first of the seven angels begins the blast of war; fire, hail, and blood, fall upon the earth. At the sound of the second trumpet, a fiery mountain is precipitated into the sea, and the third part of the water becomes blood. The third trumpet is sounded, and a brightly shining star falls upon the third part of the rivers and fountains, which are embittered by it. The fourth sounds; then the third part of the sun, of the moon, and of the stars, becomes darkened. An eagle flies through the midst of heaven, and cries, Woe to the inhabitants of the earth! The fifth sounds, and a star falls from heaven, having the keys of the abyss, which it opens, from whence all sorts of poisonous vermin come forth. At the sound of the sixth trumpet, the four angels, which were bound on the Euphrates, are loosened; the third part of mankind perishes in war,—the survivors nevertheless do not repent, nor desist from their idolatry.

“ An angel of a colossal form speaks with the voice of seven thunders, and extends a book to John, who is obliged to swallow it; he swallows it, begins to prophesy, and measures the edifice of the temple; but the outer court of the city he abandons to the enemies. Two martyrs, who are mentioned in magnificent terms of eulogy, are also obliged to prophesy and die *in the allegorical Sodom*;—*the tenth part of the city dies*.—xi. 15. The seventh angel sounds his trumpet. The four-and-twenty elders fall down before God’s throne, and sing unto him a triumphal song.—xii.

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“ A woman appears in heaven; she is clothed with the sun; under her feet is the moon; on her head is a crown of stars. Her hour of delivery approaches, and a dragon is lying in wait for the child, who is destined to rule the nations with his sceptre. But Michael hurls the dragon down to the earth, which occasions

a general jubilee of the heavenly host. But even from thence he pursues the woman in labour, who avoids him by a flight into desolate regions, where she brings forth, and nurses her child. Therefore the dragon wages war with the remaining adherents of the woman.—xiii.

“ In the mean time there arises from the sea a marine Monster, with seven heads, ten horns, and ten diadems. It wages war upon the saints; all nations worship it. Another arises from the earth, with two horns, and speaks like a Dragon; it subjects mankind to the power of the marine Beast, makes an image of him, and commands the world to worship him; then it marks the worshippers with a peculiar character. The Beast himself bears the number 666. But the Lamb stands upon Mount Sion, and marks his faithful followers, and new songs of praise resound to his honour.—xiv.

“ Three angels appear in heaven. The one bears on high the everlasting gospel: the other exclaims, Babylon is fallen: the third proclaims punishments to the worshippers of the Beast. A human form appears above a cloud, with a sickle in his hand; an angel also appears with a sickle: the one performs the harvest, the other the vintage.—xv.

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“ Seven angels, with seven vials of wrath, come forth from the tabernacle of God, surrounded with smoke. The first poured out his vial, thence flowed imposthumes and ulcers upon the earth. The second poured it over the sea, which bubbled up like coagulated blood. The third poured it over the rivers and fountains, which immediately streamed with blood. The fourth poured it over the sun, and men were scorched. The fifth over the throne of the beast, and he was enveloped with darkness. The sixth poured his vial over the Euphrates, and its springs were dried up. Finally, the seventh poured out his vial in the air, and a voice resounded out of God’s sanctuary from heaven—It is finished! Nature seemed to be reversed; every terrible phenomenon burst forth in it, to complete the destruction.—xvii.

“ Now one of the seven angels approaches, leads John into the desert, shows to him another woman, sitting upon a scarlet beast with seven heads and ten horns. She bears the name of Babylon on her forehead, is intoxicated with the blood of the saints, and allures nations to whoredom. The heads are seven

hills, the horns are ten kings. The beast is on the verge of destruction.—xviii.

“ Another angel descends from heaven, proclaims the destruction of Babylon, and calls upon the nations to take vengeance of her. An elegy arises from the earth on account of Babylon. In heaven a hallelujah is sung ; for the nuptial day of the Lamb is approaching.—xix. 11.

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“ Now the Conqueror on the white horse is seen again. His name is written on his thigh, and he is called King of kings ; he is also the ΛΟΓΟΣ ΘΕΟΥ, [WORD OF GOD]. An angel, who stands in the sun, beckons the birds of the air to the field of battle, where bodies of princes and mighty men in great numbers await them ; for their last attempts at resistance were unavailing.—xx.

“ In the mean time, an angel descends from heaven, who has the keys of the abyss ; there he chains the sea-monster, and locks his prison for a thousand years, during which time the dead reign with Jesus. But after this period, he will again arise to battle, and call distant nations to his assistance, although in vain : he will be eternally consigned to the torments of fire.—xx. 11.

“ The Judge is already seated upon the throne ; the fabric of the world trembles in disordered commotion ; the book of life is unrolled ; the graves give up their dead ; the sentence is passed.—xxi.

“ A new heaven and a new earth are formed. A new Jerusalem, adorned like a Bride, descends upon earth ; its towers, its walls, its palaces, are embellished with characters of Christianity : consolation, tranquillity, peace, eternal light, and the kingdom of God, are there.—xxii. 6.

“ Now follow a concluding discourse to John, and a concluding discourse from John to his readers.”

“ In no book were the interpreters so unfortunate as in this : a proof, that soon after the fall of the Jewish state, the acquaintance with the opinions and the peculiar views of this nation were

likewise effaced, and that the comprehension of Jewish expressions and Palestinian imagery was lost even among the Asiatics. We may no longer include what has occurred in this respect in much later times. At one time Antichrist and the end of the world, at another the history of the church, were seen represented therein in visions; then the history of the world, the Saracens, the Huns, the Turks, &c. were added to it. At length the turn came to the Pope, the corruption of the clergy, the Roman church, and the Reformation, and many other things of this sort, which were not a whit more rational.

“ Among the moderns, Bossuet trod a more judicious path. The Apocalypse appeared to him to treat of the conquest of Rome and of the dismemberment of its empire, which events actually took place under the command of Alaric, the king of the Goths. Unto this period the book extends, and shows the divine judgments upon the idolatrous state which had so often oppressed Christianity, which now is at last revenged, and triumphs over every violence. The intermediate events, which are here still further discussed, are the fate of the Christian school under the Cæsars, its persecutions, principally that of Dioclesian; its momentary tranquillity under Constantine; then the oppressions of Julian, which hastened the punishment.

“ These, Bossuet, whom Calmet afterwards followed, considered to be the contents of the Revelations. Wetstein, on his part, conceived the transactions differently, and principally described in them the destruction of Jerusalem, the fate of the Jewish religion connected with it, and the dominion of Christianity: to him succeeded Herder, who, in the detail, has been very happy in some of his observations.

“ But Hugo Grotius, an excellent and acutely discriminating genius, had long before seen farther than they. He says, at the beginning of the fourth chapter of his explanation of this book: ‘ Pertinent autem hæc visa ad res Judæorum usque ad finem capitis undecimi: inde ad res Romanorum usque ad finem capitis vicesimi; deinde ad statum florentissimum Ecclesiæ Christianæ ad finem usque.’\* ”

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\* “ These visions appertain to the affairs of the Jews to the end of the eleventh chapter; from that to the end of the twentieth



“ Joh. Simon Herrensneider, professor at Strasbourg, the author of a small but very comprehensive treatise, has penetrated still more profoundly into the mysteries of the whole. He has shown that the two cities, Rome and Jerusalem, whose fate constitutes the most considerable part of the Apocalypse, are only symbols of two religions, whose fall is foretold ; but that the third, which appears at the end, viz. the heavenly Jerusalem, signifies the kingdom of the blessed. From these points of view a celebrated scholar has circumstantially discussed the Apocalypse, whose work is at present the principal book upon the subject.\*

“ There are three cities, in this book, on account of which all these terrible preparations above, and here below, and all the commotions of the earthly and heavenly powers, take place. One of them is Sodom,—it is also called Egypt ; the other is Babylon ; and the third is a new Jerusalem descending from heaven.

“ The whole affair of the seven angels with the seven trumpets, viii.—xii. refers to Sodom. But we soon see that this city, long since destroyed, only lends its name to denote another. For in this Sodom our Lord was crucified, xi. 8. In this Sodom is the Temple, the outer court of which is said to be abandoned to the Gentiles ; thus it is THE HOLY CITY itself of which foreign nations will take possession, xi. 1. As true martyrs have perished in it, its destruction is decided, xii. 1. Josephus the Jew likewise compared Jerusalem to Sodom at the same epoch.—Bel. Jud. v. 10.

“ After a long episode, in which a matron appears in the pains of childbirth, and is persecuted [pursued] by a monster, and after the description of two more monsters, which torment the adherents of this distinguished woman, xii. xiii. xiv. the destruction of Babylon also is decided in heaven, xiv. 8.

“ But the seven angels with the seven vials of wrath are appointed to execute the decision, xvi. 17—19, although Babylon stood there for centuries before, deserted, and amidst but half-distinguishable remains of its magnificence. But this Babylon is

to the affairs of the Romans ; from thence to the end, to the flourishing state of the Christian church.”—TR.

\* Eichhorn. See pp. 561, 563, 564.—TR.



built upon seven hills, xvii. 9—18. It is an *urbs septicollis* ; a mark of distinction renowned throughout the world, which renders it easy for us to guess the city which is peculiarly intended. But the other criterion, that it possesses the empire of the world, Βασιλεια επι Βασιλειων της γης, perfectly assures us, xvii. 18, that this Babylon on the Euphrates is Rome on the Tiber.

“ Consequently, Jerusalem and Rome are the two cities whose destruction is here seen in the spirit. These cities, however, do not exist in reality, as cities, in the poetical composition, but they are images of other ideas. Rome, or Babylon, in particular, is by the author conceived to be opposed to the everlasting gospel, xiv. 6, 7, 8. In this opposition to Christianity it could hardly signify any thing but Paganism, to represent which the capital of the heathen world is most eminently and peculiarly qualified. Hence John farther also describes it, with such phrases as are used by the Prophets, to denote false gods and their worship. It is the *habitation of demons*, the seducer to *infidelity* to the true God, to πορνεια, from *the cup of whose fornications* all nations and kings of the earth drink ; xviii. 2, 3 ; xvii. 1, 2, 5.

“ If the capital of the heathen world symbolizes the religion of the heathens, we shall easily ascertain what the capital of the Jews represented. What else but the Jewish religion ? Therefore, heathenism and Judaism, the two prevailing religions of the ancient world, were destined to perish.

“ And what should now succeed to them ? A NEW JERUSALEM,—the kingdom of the blessed after this life ? xxi.—xxii. 6. This New Jerusalem is certainly so described, and such is usually considered to be its meaning. But if these cities be religions, they can be no other than these. If Rome and Jerusalem represent heathenism and Judaism, the New Sion can only be Christianity, which has an endless dominion, and blesses mankind. This the unity of the whole demands ; nor would it be consistent if the idea of it was compounded of such an unequal representation of its parts, as heathenism, Judaism, and eternal blessedness.

“ For what purpose should this kingdom of the blessed afterwards forsake that long-beloved abode in the higher spheres and in heaven, and descend among men, unless it were an earthly institution ? xxi. 23. It could only descend upon earth as a religion, for the sake of supplying the place of the two former religions.

“ The previous openings of the graves, and the return of the dead to life, can be no impediment to this circumstance. A resurrection of the dead is here only one of those awfully terrible images which the prophets sometimes used to represent a total change of things, the revival of the national state, and of the religious constitution of the Jews; Ezek. xxxvii.; Isaiah xxvi. 19.

“ And if a last judgment be also connected with it, we well know that such also is figuratively convoked by the prophets, for the purpose also of executing the punishment of those who have oppressed and ill-treated the people of God, or for the purpose of expressing Jehovah’s designs of introducing a new epoch of glory for his religion and his people, Joel iii. 2; Zephaniah iii. 8. This being admitted, the whole passage of the Seven Seals is only an introduction to the three principal descriptions—to the dissolution of Judaism, to the abolition of heathenism, and the occupation of the dominion of the world by the doctrines of Jesus, v.—vii. 2. For, a prophecy, according to the antient prophetic language, is a sealed book, Isaiah xxix. 11; of which the mysteries can only be developed by the Lamb, who is on the throne of God, the Co-Regent with Jehovah, in whose hands are the events. Terrible plagues, famine, pestilence, war, and an entire revolution of states, are impending, from which those however are exempted who belong to the chosen of the Lamb.

“ But the Epistles, which are preludes to the whole as far as chap. iv., are dedications, or addresses to those communities which were particularly connected with the author in the district of his ministry.

“ Then the episode, xii. xiii., which follows the judicial punishment of Jerusalem; the episode relating to that noble woman who struggles in the agonies of labour, and who is pursued by the dragon (Daniel’s ancient metaphor of idolatry), exhibits to us Judaism, which is still in the act of bringing forth Christianity, as all the circumstances and the individual traits in the description prove. But the other monsters, which ascend from land and sea, and which are in the service of the dragon, signify, according to very recognizable criteria, the Roman land and sea forces, which protect the dominion of Paganism, xiii. 1—xiv. 6.

“ Opposed to this, after the punishment is executed on Rome,

xvii. 1—xviii., another woman appears on a scarlet beast. The former woman, after her new-born child had been taken up to the throne of God, henceforth repaired to the deserts and pathless regions, which is an excellent metaphor of wandering Judaism ; —but the fate of the latter woman is not so mild. The destruction is soon after celebrated in jubilees and triumphal songs. That this [woman] typifies idolatry, as the former did the Jewish religion, is evident from the representation.

“ It is not necessary to observe, that very many individual delineations and images in this great work, are by no means significant. Many are merely applied to animate the whole, or are collected, for the sake of adornment, from the prophets and sacred books ; for no one of any judgment in these things will deny the execution to be uncommonly rich, and very splendid for an Occidental. The description of the punishment by hail, pestilence, rivers which are turned into blood, by insects and vermin, is an imitation of the Egyptian plagues, without requiring or allowing here a minute or historical explanation. The darkening of the sun, of the moon, the falling stars, are common poetical images of the prophets, used to express to the senses great misfortunes of states, or the fall of illustrious personages by great and horrible phenomena. The author lavishly scattered into his book the most sublime and most effective images and passages of the Prophets, for the sake of imparting to it an oriental splendour, which outstrips all the Arabian authors.

“ The numbers, likewise, are seldom to be accepted arithmetically, where there are not particular grounds for so accepting them. Seven seals, seven angels, seven trumpets, and seven vials of wrath,—seven thunders—who does not here observe that it is the prophetical and sacred number, and serves merely the purpose of embellishment and decoration ? So likewise the round numbers, and times, and half times, neither admit of a chronological nor numerical calculation, but are, for the most part, indeterminate periods and numbers.

“ There are in the whole but two historical events which are even thus capable of an historical interpretation. Exclusive of the dominion of Christianity, with which he closes his visions, the destruction of Jerusalem is one fact ; therefore it is to be expected, from the genius of the poet, that he would select for his representation, as far as it was practicable, circumstances

founded on fact, instead of those which are poetical and fictitious. In this respect we are also referred to the historical exposition, as far as it may be effected without violence, and as far as history voluntarily offers its assistance.

“ Parallel to this is the destruction of Rome. It certainly had not taken place, but was admitted by the author for the sake of obtaining a type and an antitype. But notwithstanding this, he saw the then Empress of the nations in a peculiar condition in which she was at that time only, which supplied him with sufficient facts to describe a State which was visibly hastening towards its decline, and the fall of its greatness. Here, also, was he obliged, in order to render his picture recognizable and true, to take pains in selecting traits from the actual state of the world; thus his likeness became striking, and passed from the circle of ideal imagery over to that of natural resemblance. But in this, as in the former case, all minutiae, all that was indistinct or forced, would necessarily be avoided.

“ Very evident as it is from the preceding observations, that this writing has a well-digested plan, and an artificial arrangement of its parts; yet even all this is insufficient to give us an idea of it, unless we peruse it part by part, and examine the connection of each part with the whole; for then only shall we be pleasingly convinced of the beautiful symmetry of its design, and its fine organization.

“ Of late some have been inclined, in consequence of its arrangement and structure, to reckon it among the dramatic compositions. This assertion might be embellished by the circumstance of fragments of a Jewish tragedian, named Ezekiel, who must have lived about this time, being extant in Clemens and Eusebius (Παρασκ. Εὐαγ.) Or they might remark, that John wrote more immediately for Ionian and Asiatic cities, in which the Drama had been for ages past known and admired. However, all this could only serve to explain the fact, if John had *really* chosen a dramatic form for his composition. But a composition which is merely *narrative* can never belong to the dramatic species; and if it were possible or necessary that the poetical productions of all countries and nations should always be brought under one class of Aristotle, or distributed according to Greek models, this composition, which is only descriptive, should rather be included under the Epos. Yet, though it be rather

deficient in the principal qualities of the drama, it cannot indeed be denied, that this hypothesis, according to which its proposer\* has analysed the whole, is uncommonly useful for an easier survey, and for assistance to the memory."—TR.

§ 320. Besides the works already cited, there might be many other books named, in which rare or valuable treatises on difficult passages in the New Testament are examined and explained at length. But this would occasion too great an extension of the work. I shall content myself therefore with remarking, that future interpreters may glean an abundance of good hermeneutical observations from the *Opuscula* of the justly celebrated divines and biblical scholars, Ernesti, Teller, and Morus, and especially from the bibliographical collections of Noesselt and Storr, and may find in them the best models for the interpretation of the New Testament.

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\* Viz. Eichhorn. The following are his dramatic divisions of this poem :—

1. The Title (chap. i. 1—3.)
2. The Prologue (i. 4—iii. 22.)
3. The Drama (iv. 1—xxii. 5.)

Act 1. The Capture of Jerusalem, or the Triumph of Christianity over Judaism (vii. 6—xii. 17.)

Act 2. The Capture of Rome, or the Triumph of Christianity over Paganism (xii. 18—xx. 10.)

Act 3. The New Jerusalem descends from Heaven, or the Felicity which is to endure for ever (xx. 11—xxii. 5.)

4. The Epilogue (xxii. 6—21.)

(1.) Of the Angel (xxii. 6.)

(2.) Of Jesus (xxii. 7—16.)

(3.) Of John (xxii. 16—20.)

The Apostolical Benediction (xxii. 21.)



In the Programs also of such men, which have appeared from time to time, and which are to be met with in no compilation, there often lies concealed a rich treasure of scriptural interpretations. Of such collections of antient and modern tracts, those of Ikenius, the *Bibliotheca Bremensis*, and the *Commentationes Theologicæ* of Velthusen, Kuinoel, and Ruperti, may be reckoned among the best. More particular notices of such works will be found in Noesselt's *Anweisung zur Kenntniss der besten allgemeine Bücher in allen Theilen der Theologie*, § 167—171. [See p. 135, *supra*.]—Tr.

I shall conclude with naming some of the best Scholia and short illustrations extending over the entire New Testament, among which Rosenmüller's are deservedly acknowledged to be, beyond controversy, the most solid, copious, and useful. [See Appendix.]—Tr.

OBSERVATION.—A good use may be often made of modern translations of the New Testament for discovering the sense of many difficult passages, as, in the business of interpretation, so much depends on discovering the true German phrase which expresses the sense and force of the original Greek. To these especially belong Michaelis, and Bahrdt's first edition of his translation of the New Testament; Stolz's New Testament: perhaps also some advantage may be derived from my own work, which is to be had at the Biblical Repository in this place. [The author refers to his *Grossere Erbauungs Buch*, or Greater Edification Book, 17 vols. 8vo., which is afterwards described by Dr. Heringa as the best work upon the subject, and as being sold, through Dr. Seiler's generosity, at a very low price, at the Biblical Repository of Tübingen.]—Tr.



## APPENDIX

OF BOOKS AND TREATISES ON THE NEW TESTAMENT, OR ON  
SELECT DIFFICULT PASSAGES.

A SUPPLEMENT BY DR. HERINGA TO § 320.

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AMONG the Commentators who have written Expositions of the entire New Testament, at the time of, and since the Reformation, the following are most worthy of notice :—

JACOBUS FABER, STAPULENSIS. A contemporary and friend of Erasmus, one of the earliest promoters of the Reformation in France. He published *S. Pauli Epist. xiv. ex vulg. edit., adjecta intelligentia ex Græco, cum commentariis*. Paris, 1512. fol. *Commentarii in 4 Evangg. Meldis*, 1522. fol. And, *Comm. in Epist. Cathol.* Basil. 1527. fol.

DESIDERIUS ERASMUS, although remaining in the communion of the church of Rome, was of eminent service to the cause of the Reformation, and to the criticism and interpretation of the Bible, both by his edition of the New Testament, and his beautiful Latin paraphrase, with notes upon each. He adopted the most approved literal interpretations of the Greek and Latin Fathers, and enriched them with his own observations. He sometimes expatiates on the opinions of the antient Fathers, and censures the errors and bad morals of his time. He met with vehement opponents among the members of his own church, against whom he manfully defended his work, although he sometimes yielded too much to the prevailing prejudices. All this will be found collected in the VIth. VIIth. and IXth. Volumes of *ERASMI Opera* in X. Tom. (fol.) *distincta*. Amst. 1703—1706. His notes are also inserted in the

‘ Critici Sacri,’ together with Stunica’s Censures, and his own Replies. For his Paraphrase, see § 259.

PHILIP MELANCHTHON [whose real name was Schwartzerd] the Enlightener of Germany, the mild associate of Luther in the reformation of religion, published, besides his works on the Psalms, Proverbs, Daniel, and some other portions of the Old Testament, his *Breves Commentarii* in Matth., and *Enarrationes* in Joan., mostly adapted for instruction in the doctrines of the gospel, and for the purpose of exhortation. Also, *Commentarii* in *Epist. Pauli ad Rom.*, 1 Cor., 2 Cor. i—iii., Coloss. i. and 2 Tim.; not so copious as the former, but having the same tendency. His *Apologia Augustanæ Confessionis* also contains much hermeneutical instruction. Both will be found in his *Opera*, ed. Viteb. 1601. fol. and 4to.

HULDRYCH ZWINGLI, the Reformer of Switzerland, *Annotationes* in *Evagg. Ep. Pauli ad Rom. Cor. Philipp. Coloss. Thess. Hebr. Epp. Jac. et 1 John*; (short illustrations, with applications, written or taken down by his pupils in 1531.) *Operum*, edit. Tiguri, 1581. Vol. IV. fol. He has also written notes on Gen. and Exod. Isaiah and Jeremiah, *Opp.* Vol. III.

MART. BUCERI *Enarrationes Perpetuæ* in 4 *Evagg. secundum recognitæ*. Bas. 1536. fol. *Metaphrasis et enarratio* in *Epist. D. Pauli Ap. ad Rom. ibid.* 1562. fol. *Prælectiones* in *Epist. ad Ephes. habitæ*, 1550, 1551. *ibid.* 1562. fol. (Copious explanations, containing doctrinal remarks, refutations of errors, and applications.) We have also a translation by him of the Psalms, first published under the name of ARETIUS FELINUS, as well as expositions of the books of Judges and Zephaniah.

CONRAD. PELLICANI *Commentarii* in *libros V. et N. T. Tigur.* 1532—1539. fol.; (short notes, of which I.—IV. are on the Old Testament; V. on the Apocrypha; and VI. and VII. on the New Testament.

WOLFGANGI MUSCULI *Commentarii* in *Evang. Matth. Jeann. Acta Apost. et Pauli Epist. ad Rom. Cor. Gal. Eph. Phil. Col. Thess. et partim 1 Tim.*, as well as on the Old Testament, on Gen. Psalm. et Isaiah, together with his *Loci Communes* [common places], making in all nine folio volumes. They contain verbal and real commentaries, after the taste of his master,

BUCER. They were published by him in 1544—1561, partly after his death in 1563, and frequently reprinted in Basle.

JOH. CALVINI Commentarii in 4 Evangg. quorum tres priores in formam Harmoniæ sunt digesti, quartus vero seorsim explicatur, necnon in Acta App. (in Opp. edit. Amst. 1667—1671. fol. Vol. VI.) In omnes Epp. Pauli, atque etiam in Ep. ad Hebr. necnon in Ep. Canonicas, (Vol. VII.) An accurate interpretation of the literal sense, with the addition of real comments and practical observations, specially directed against those errors and defects which he had zealously opposed. (The first five volumes contain explanations, doctrinal observations, and lectures, on most of the books of the Old Testament, the VIIIth and IXth his remaining works). [A new and remarkably cheap edition of Calvin's valuable works is now publishing at Halle by Professor Tholuck.]—Tr.

HENR. BULLINGER, Novi Test. historia Evangelica sigillatim per 4 Evangelistas descripta, una cum Act. App. omnibusque Apostolicis Epistolis, explicata Commentariis, quibus non tam contextum ob oculos monstrare simplicemque sensum reddere, quam usum etiam omnium ostendere, denique et veterum ecclesiæ interpretum sententias orthodoxas inserere studuit. VI. Vol. fol. Tiguri, 1554—1558. In Apocal. *ib.* 1559.

SEBAST. CASTELLIO first published in the year 1551 his Latin translation of the Old and New Testament, wherein he laboured to express the sense of the words in elegant language, and pure Latinity, in which he has occasionally failed; but his diction is still more frequently forced and affected. The notes to this translation are but few, and sometimes designed to recommend his own views on some disputed doctrines, such as predestination. He was on this account severely censured, chiefly by Beza, against whom he defended himself, and of whose observations he made use in subsequent editions. The best edition is that of Joh. Lud. Bunemann. Lips. 1736, 1738. 8vo. His notes are also inserted in the Critici Sacri. [His work is dedicated to our King Edward VI.]—Tr.

THEODORE BEZA has deservedly acquired the reputation of being the best Interpreter of his time, both by his edition of the text of the New Testament, and by his Latin translation and notes. In addition to the Fathers, he made use of the works of

Erasmus and Castellio, on which he frequently improved, although he often censured them with too much severity. He accurately consulted the antient versions of the Old and New Testament, and prepared the way for the understanding of the Hebraistic style of the latter. Whenever he enlarges, it is for the purpose of defending the dogmas of the Protestants, especially those of Calvin. The first edition is that of 1556. He made alterations and improvements in the subsequent editions of 1565, 1582, 1588, (1589), and 1598. The best edition is supposed to be that of Cambridge, 1642, fol. Our Dutch translators have made considerable use of Beza's edition,\* [as have also the translators of our English authorized version.]—TR.

VICTORINUS STRIGELIUS, a disciple of Melancthon, is less known, but was nevertheless one of the best interpreters of his time. Besides a Latin translation of the books of Samuel, Kings, and Chronicles, with a Commentary, Lips. 1568, fol., the work of his which is deservedly most highly prized, is his *Υπομνηματα* in omnes libros N. T., quibus et genus sermonis explicatur, et series cencionum monstratur, et nativa sententia testimoniis piæ vetustatis confirmatur. Lips. 1565, 2 vols. gr. 8vo.

BENED. ARETIUS, whose death took place at Berne, in 1574, left behind him copious verbal and real Commentaries on the New Testament, of which those on the Acts of the Apostles were published in 1579, on the 4 Gospels in 1580, and on the Epistles and Apocalypse in 1583. They are printed together under the title: In N. T. Dom. nostri J. C. Commentarii. Paris, 1607. Genev. 1618. fol.

JOH. PISCATOR, published in parts from the year 1588, to the year 1597, a Latin translation, with notes, of the entire New Testament, except the Apocalypse, which he afterwards published at the entreaty of his friends in 1713. In the same year he published an edition of the whole, entitled, Commentarii in omnes libros N. T.—Quibus continentur: I. Analysis logica singulorum librorum et capitum. II. Scholia in singula capita. III. Observationes locorum doctrinæ e singulis capitibus. Herborn. Nassov. 1613. fol. Each of these three subjects he has.

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\* I do not find that Dr. Scholz ever speaks in his Prolegomena of Beza's edition of the New Testament.—TR.

treated throughout with much success. He made considerable use of Beza, both in his translation and notes, but often differs from him. The Dutch Translators and Revisors generally followed Piscator, and even made use of his manuscript notes, procured from his heirs by their High Mightinesses. I consider him, on the whole, as the best of the old commentators. He extended his labours in a similar way to all the books of the Old Testament, which he first published separately, and afterwards collectively, from 1601 to 1617. His work on the New Testament was reprinted after his death at Herborn, fol. 1638. (*Ante obitum ab authore recognita*, according to the title). That on the Old Testament in 4 vols. fol. ald. 1643—1646. Altogether they make three volumes.

DAVID PAREUS also commented on all the writings of the New Testament, as he had already on various books of the Old, from the year 1603 to 1620. His works were separately published from time to time in 4to., and are distinguished by copious explanations, and chiefly by powerful refutations of the errors of the Roman Catholics, Socinians, and other writers. They have been reprinted in one collection by his son JOH. PHIL. PAREUS, in his *Opera Theologica Exegetica*, 4 vols. Francof. 1647. fol.

HUIG DE GROOT (HUGO GROTIUS) begun in 1619, while a prisoner at Loevestein, his excellent notes on the New Testament, and continued his labours while he lived out of employment at Paris. In respect to the literal interpretation, he is the greatest man whom we know. His familiar acquaintance with the antient Greek and Latin poets, philosophers, orators, and historians, enabled him to compare their choicest expressions with those of Christ and his apostles. He was better acquainted than any of his predecessors with the means of pointing out the Hebraistic style of the New Testament, by studying it with the aid of the Old Testament, the Greek translations, and the apocryphal books. He surpassed all others in illustrating the New Testament by a mutual comparison of passages. He made a judicious use of the antient Fathers, and consulted the best among the later ones, without, however, expressly naming them. The expression of his sentiments is characterised by great moderation and love of peace. His comments seem occasionally to favour the doctrines of the church of Rome, or of the Socinians; but in other passages his senti-



ments are evidently more free from this taint. The notes on the Gospels and Acts are accounted superior to those on the Epistles : those on Matthew are the best of all. In his interpretation of the Apocalypse he has very happily and advantageously departed from the general views of Protestant commentators ;\* of no less importance are his notes on the Old Testament and the Apocryphal books. Altogether they form one of the most valuable portions of the *Critici Sacri*. They will also be found in *Grotii Opera Theol.* Basil. 1732. 4 vols. fol. Those on the New Testament have been published separately, with a Preface by Christ. Ern. de Wendheim. Erl. 1755, 1757. 2 vols. 4to. [And again at Halle, in 1775. Vol I. with corrections by Vogel, and Vols. II. and III. in 1776, by Doederlein, who also published an Auctarium in 4to., entitled, “ Scholia in Libros Poeticos Veteris Testamenti.” The Scholia on the New Testament have been also published separately at Groningen, 8 vols. 8vo. 1825.—TR.]—The character and merits of Grotius have been fairly estimated by the late Car. Segaar, in his *Oratio de Hugone Grotio, illustr. humanorum, et divinatorum, novi fœderis, Scriptorum interprete*. Traj. ad Rhenum, 1785. 4to.; [also by the Reverend J. J. Conybeare, in his Bampton Lectures for 1824, pp. 259—263.—TR.]—It is remarkable that one of the principal censurers of Grotius, who, although his observations are occasionally applicable, used him on the whole most undeservedly ill, has very much contributed to make him known and respected in Germany; I mean ABRAHAM CALOVIVS, who inserted all this immortal man’s notes for the purpose of refuting them in his *Biblia Illustrata*, Francof. ad Moen. 1672—1676. 4 vols. fol.

ERASMI SCHMIDII Opus Sacrum posthumum, in quo continentur versio N. T. nova ad Græcam veritatem emendata, et notæ ac animadversiones in idem. Norimb. 1658. fol. Specially designed for improving on Beza’s translation. He confines himself to the verbal interpretation. His work first appeared above twenty years after his death.

FRANCISCUS GOMARUS, a few days before his death, in 1641, gave permission to three of his former pupils, John Vereem, Adolph. Sibelius, and Mart. Ubbenius, to publish his posthumous works. They are to be found in his *Opera Theologica Omnia*,

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\* See pp. 557, 569, *supra*.—TR.



maximam partem posthuma, Amst. 1644. fol. *Selectorum ex Evangg. Matth. Luc. et Jo. locorum explicatio. Analysis et explicatio Ep. ad Rom. Succincta Ep. ad Gal. explicatio; item Ep. ad Philipp. Coloss. Thess. Philem. Hebr. Porro Epp. Jac. Petri, 1 et 2 Joh. et Jud. Denique Apoc. i.—v.* Some parts are well done : with respect to others, it is easy to perceive that they are among his early performances. The prevailing controversies, in which he had such an eminent share, had considerable influence on his writings, and gave occasion to some copious digressions on some doctrinal subjects.

MOYSE AMYRAUT (MOSES AMYRALDUS) published, anonymously, at Seaumur, from the year 1644 to 1653, his Paraphrases in the French language, on the Gospel of John, the Acts, the Epistles of Paul to the Romans, Corinthians, Galatians, Ephesians, and Philemon, and the Catholic Epistles, which are deservedly reckoned among the best works of their kind.

JOHANNES COCCEIUS published various Commentaries on the books of the New Testament, from the year 1654 to 1669, viz. On the Gospel of John, and specially on John i. 1—18 ; also on the Epistles of Paul to the Romans, Galatians, Ephesians, Philippians, Timothy, Titus, and Hebrews : on Jude, and the Revelation of John. After his death in 1669, his son published, in 1670, the Exposition on the Epistle of Paul to the Colossians ; and in 1675 his Commentaries strictly so called, or short notes on the Gospels of Matthew, Mark, and Luke, the Acts of the Apostles, the Epistles of Paul to the Corinthians, Thessalonians, and Philemon, as well as those of James, Peter, and John. These were all afterwards published, together with some of his writings not before printed, with the title :—JON. COCCEII Opera omnia Theologica exegetica, didactica, polemica, philologica, 8 vols. fol. They were reprinted at Frankfort in 1689, and again in Amsterdam, 1701. But in 1706 his son published two additional volumes, entitled, *Anecdota Theologica et Philologica*, containing, among others, *Διαγρῆματα* dicendarum in Ep. ad Rom. Col. et Hebr., together with Ep. ad Galat. et 1 Petr. analytice explicata. These pieces contain all his earlier writings and public lectures. The subjects are here more copiously treated in other words, and the orthodox doctrines defended with zeal against the errors of some Christians, particularly

the Socinians, a vast number of whose writings had been spread in Holland in his time, and were eagerly read even in the Netherlands. His learning and genius were universally acknowledged; but his peculiar notions, which have given rise to so much controversy, are conspicuous in many passages. Although his praise does not equal that bestowed on him by his first followers, yet he will not be again despised as he was by some in his own time. He imagined, no doubt, that he found many meanings in the Scriptures, especially of the Old Testament, which we cannot now perceive; it is, however, a mistake to suppose, that his system was:—*The words of Scripture have as many significations as they possibly can bear.* These are his words: *id ergo significant verba, quod significare possunt in INTEGRA ORATIONE, sic, ut omnino inter se convenient; ut Deum appareat sapienter et apte ad docendum esse locutum, et non egisse aliud, præter scopum scilicet.* *Præf. de doct. Christ. præm.* Comm. in Ep. ad Rom. § 35. Opp. Tom. V. Compare also his *Προθεωρία de oratione interpretandi*, § 153. Anecd. Vol. I. p. 72.

But I must be brief. I shall, therefore, now confine myself to giving only the names of those authors and the titles of those books, which are either generally known, or on the character of which there is less difference of opinion. Seiler has also given some of these, which I shall denote by affixing his name.

HENR. HAMMONDI *Novum Test. Domini Nostri J. C. ex versione vulgata, cum paraphrasi et adnotationibus.* Ex Anglica lingua in Latinam transtulit, suisque animadversionibus illustravit, castigavit, auxit, JOANNES CLERICUS (1698). Editio II. multo emendatior, et adjectis, ex edit. Gallicâ N. T. adnotationibus selectis aliisque auctior. Francof. 1714. 2 vols. fol. —SEILER.

DANIEL WHITBY, a Paraphrase and Commentary on the New Testament, in two volumes. 5th Ed. London, 1727. fol. Inserted in the “Engelsche Bibelwerk.” (His Introductions are good; his elucidations too confined; his theological opinions too prominent throughout.—W. A. VAN VLOTEN.)

ISAAC DE BEAUSOBRE and JAKES L'ENFANT (1718), Notes on the New Testament, with a general Introduction and special Prefaces to each Book. From the French; with a Preface and

Supplements, by PETER ADRIAN VERWER. 2 vols. Amsterdam, 1745. 4to.

PHILIP DODDRIDGE. *The Family Expositor*. Dutch translation. 6 vols. Amsterdam, 1765—1783. [It is unnecessary to add any commendation here to a work so well known to the English reader, and deservedly as much esteemed as known. The notes are exceedingly valuable in a critical point of view, the improvements edifying and instructive; but the paraphrase labours under the faults which Dr. Seiler has justly attributed to most works of the kind.]—TR.

JO. ALB. BENGLIUS. *Gnomon N. T. in quo, ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur*. Tubing. 1742. Ed. II. *Curis B. auctoris posterioribus aucta et emendata*, 1759. Ed. III. *illustrata per ERN. BENGLIUM*. 1773. 4to.—SEILER.

CHRISTOPH. AUG. HEUMANN. *Verklaring over het N. T.* [Commentary on the New Testament]; properly, only on the Gospels and Acts, the Epistles of Paul to the Romans, Corinthians, Philippians, Colossians, and Timothy, and the 2d and 3d of John, 12 vols. 8vo. Hanover, 1750—1763. Translated from the German, partly by, and partly under the superintendence of, AUG. STERK, and enriched with his notes. In 11 vols. Leeuw. Camp. and Fran. 1776—1790. 8vo.

JOANN. JAC. WETSTENII *N. T. Græcum editionis receptæ, cum lectionibus variantibus*:—necnon commentario pleniore ex scriptoribus veteribus Hebræis, Græcis et Latinis, historiam et vim verborum illustrante. 2 vols. Amst. 1751, 1752. fol. A classical work in criticism. Too much encumbered with learned comments. Every thing in it requires rigid examination, it is therefore better suited for advanced scholars, than for beginners. Compare Jo. Aug. Ernesti *specimen castigationum* in Jo. JAC. WETSTENII editionem *N. T.* Lips. 1754. 4to. *Insertum Opusc. Philol. Crit. XIX.* and John David Michaelis, *Introduction to the New Testament*.

Count ROCHUS VAN LYNAR, *Erklärende Umschreibung der Evangelien* [Explanatory Paraphrase on the Gospels]. Halle,

1775. 8vo. And on the Apostolical Epistles. Halle, 1765. 8vo. Improved edition, 1772.

CARL. FRIEDR. BAHRDT, die neuesten Offenbahrungen Gottes in Briefen en Erzählungen, verdeutcht [Free Translation into German of the latest Revelations of God, in Letters and Narratives]. Riga, 1773, 1774. 4 vols. 8vo.—SEILER. In the second, and principally in the third edition of this work (1777 and 1783) this presumptuous man has scattered, with an unsparing hand, his slanders on Christ and Christianity.

JO. GEORGE ROSENMÜLLER. Scholia in N. T. 1777—1782. 6 vols. 8vo. Ed. II. auctior 1785—1788. Ed. III. auctior 1788—1790. Ed. IV. auctior et emendatior, 1792—1794. 5 tom. 8vo.—SEILER. Edit. V. 1802. There is also a less eligible edition of part of this work, with supplements, by J. H. TAUBER. Havn. 1790. Rosenmüller has noticed this in his last edition. The supplements to the first edition are also published separately. This writer chiefly follows Grotius. [New Edition, Norimberg, 1801, 1808. Sixth Edition, 1827, *sqq.* 6 vols. 8vo. revised and edited by John Christopher Sigismund Lechner, the editor of the Scholia on the Old Testament by E. F. C. Rosenmüller, the son of the Scholiast on the New Testament.]—TR.

GEORGE FREDERIC SEILER, (the author of this work.) Das N. T. übersetzt—und mit Anmerkungen erlautert [Translation of the New Testament with notes]. Erlangen, 1781. 2 vols. 8vo. And, subsequently, for the edification of families, the best work of the kind with which I am acquainted, ‘Das grössere biblische Erbauungsbuch’ [the larger Biblical Edification-Book; or, as it is translated by Dr. Pye Smith, ‘A Practical and Devotional Exposition of the Bible,’—TR.] which embraces the entire of the Old Testament and the apocryphal books, in ten volumes,—and the New Testament, in seven volumes; which is also published separately. Of some parts there have been several editions. In the fourth volume, the history of the Resurrection, and Acts vi.—xxviii. are executed by J. C. Velthusen. There is also a 4to edition. With a praiseworthy design, this work is procurable at an uncommonly low price in the Tubing. Biblical Repository, under Dr. Seiler’s superintendence. [An abridgment of this work was published in 1816. 2 vols. 8vo.]—TR.

WILH. FREDR. HEZEL, die Bibel A. und N. T. mit vollständig

erklärenden Anmerkungen. VIII.—X. Vols. Lemgo, 1788—1791.—SEILER. [A complete Commentary on the Old and New Testaments.]

(FREDR. LUD. RÖPER,) Exegetisches Handbuch des N. T. I.—XVI. Stück. Leipz. 1788—1800 [Exegetical Manual of the New Testament]. There were several editions of various parts.—SEILER.

J. VAN NUYS KLINKENBERG, de Bijbel door beknopte uitleggingen, en ophelderende aanmerkingen, verklaard [The Bible expounded, with a compendious paraphrase and explanatory observations]. XVIII.—XXVII. Vol. Amsterdam, 1789—1795. 8vo.

YSBRAND VAN HAMELSVELD. Het. N. T. Naar het Grieksch, met Korte aanmerkingen voor ongeleerden [The New Testament, according to the Greek, with short notes for the unlearned]. 4 vols. Amsterdam, 1789, 1790. 8vo. New edition, containing the Old and New Testament, with the Apocryphal Books. Amsterdam, 1802. 8 vols. 8vo.

JOHN DAVID MICHAELIS, Uebersetzung des N. T. & Anmerkungen für Ungelehrte [Translation of the New Testament, with notes for the unlearned]. Goett. 1790—1792.—SEILER.—A continuation of the Translation, with notes, on the Old Testament, in 13 vols. 1769—1783. 4to. Both translated into Dutch. With Michaelis on the New Testament, may be compared, J. Christ. Friedr. Schultz, Anmerkungen über die 4 Evangelisten, vornehmlich in Beziehung auf die Michaelischen Anmerkungen. [Notes on the 4 Evangelists, principally in reference to the notes of Michaelis.] Six Parts. Halle, 1794. 4to.

W. A. VAN VLOTEN, de Bijbel vertaald, omschreven, en door aanmerkingen opgehelderd [The Bible translated, paraphrased, and illustrated, with notes]. Xth. to XIIIth. Vol. Utrecht and Amsterdam, 1795, 1796. 8vo.

JOH. JAC. STOLTZ, Sämmlliche Schriften des N. T. Aus dem Griechischen übersetzt. Dritte durchaus verbesserte Ausgabe [All the books of the New Testament translated from the Greek]. 3d Ed. improved, 2 vols. Zurich and Leip. 1798. And, Erläuterungen zum N. T. für geübte und gebildete Leser [Illustrations of the New Testament for experienced and educated readers]. Hanover, 1800.



JOH. OTTO THIESZ, das Neue Testament, oder die heiligen Bücher der Christen. Neu übersetzt mit einer durchaus anwendbaren Erklärung [The New Testament, or the Sacred Books of the Christians. Newly translated, with a complete practical commentary]. 4 vols. (Matt. Acts.) Leips. and Gera, 1800. 8vo.

[I have not been able to procure this book, although I wrote for it to the continent some years since ; but from the extracts which I have seen of it,\* I think it is only equalled, as an infidel commentary, by the following work, in which, while the genuineness and integrity of the books are powerfully maintained, eminent talents, and profound erudition, have been vainly applied by the learned Professor who still occupies the theological chair at Heidelberg, to remove from the Scriptures of the New Testament every thing that partakes of a preternatural character, or that could prove them to be of divine origin.]—TRANSLATOR.

HEINR. EBERTI GOTTL. PAULUS, Philologisch-kritischer und historischer Commentar über das N. T., in welchem die Griechische Text, nach einer Recognition der Varianten, Interpunctionen und Abschnitte, durch Einleitungen, Inhaltsanzeigen und ununterbrochene Scholien, als Grundlagen der geschichte des Urchristenthums, bearbeitet ist [A philological, critical, and historical Commentary on the New Testament, in which the Greek text is commented on according to a recognition of various readings, interpunctuations, and divisions, by introductions, exhibitions of the contents, and continued Scholia, as a basis for the history of primitive Christianity]. Begun at Lubeck in 1800, [finished in 1804, 4 volumes, 8vo.—Tr.] A work of more promise than performance, and which seeks to divest the Scriptures of the New Testament of their divine, genuine, and evangelic character.

[The following is the character of this work, as given by Jahn in his *Enchiridion Hermeneuticæ*, p. 176.

“ It contains numerous far-fetched, forced, artificial, subtle interpretations, founded altogether on assumptions, and which should therefore be subjected to a most rigid scrutiny. It has been also justly censured for the superfluous diligence which it applies to

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\* See Heinrichs in *Acta Apost. Excurs.* V. p. 353. Part II.—Tr.



the explanation of several Greek words, with the meaning of which every tyro is already acquainted.”]—TRANSLATOR.

Many others have published short notes on particular passages, following however the order and division of the books. Several have been already named, §§ 244, 245, 249. The following Protestant writers deserve a place here.

ROBERTI STEPHANI Annotationes ad N. T. added to his edition of the Vulgate. Paris, 1532. fol. Also the rare work : In Evang. secundum Matth. Marc. et Luc. Commentarii ex ecclesiasticis scriptoribus collecti. Novæ glossæ ordinariæ Specimen, donec Meliora Dominus. 1553. fol.

JOACH. CAMERARII Notatio figurarum sermonis in lib. 4 Evang.—in Apostolicis scriptis, et in libr. *πραξεων* et *αποκαλυψεως*. Lugd. 1572. 4to. Afterwards completed from THEOD. BEZÆ Nov. Test. edit. Cantabr. 1642. fol.

HENR. STEPHANI Annotationes ad edit N. T. 1576. With his Dissertatio de Stilo, lectionibus et interpunctionibus N. T. Inserted in the Crit. Sacr. with the five following :

IS. CASAUBONI Notæ in N. T. in Evang. et Act. Ap. adjectæ editioni N. T. (Paris) Ap. Eustathium Vignon, 1587. His son, after his death, published similar notes on the Apostolical Epistles.

OTHONIS GUALTHERII Sylloge vocum exoticarum N. T. Lubec, 1608.

JOS. JUSTI SCALIGERI notæ in locos aliquot difficiliores N. T. Opusc. posthum. in N. T. edit. Genev. 1620.

JOH. DRUSII Annotationum in totum J. C. testamentum, s. Præteritorum in N. T. Libri X. Fran. 1612. 4to. Earundem Pars altera. 1616. 4to. et Amst. 1632. Also : Ad voces Ebræas N. T. Commentarius. Antv. 1582. 4to. Fran. 1616. 4to.

JOH. CAMERONIS, Myrothecium Evangelicum, h. e. Novi T. loca quam plurima ab eo, post aliorum labores, apte et commode, vel illustrata, vel explicata, vel vindicata. Quibus ad calcem adjectum est Lud. Cappelli Spicilegium ejusdem argumenti. Genev. 1632. 4to.

LUD. DE DIEU, *Critica Sacra*, s. animadversiones in loca quædam difficiliora V. et N. T. Editio nova recognita ac variis in locis ex Autoris MSS. auct. Amst. 1693. (Insunt Animadversiones Selectæ in omnes N. T. libr. quarum nonnullæ antea laud. §§ 308, 309.)

DAN. HEINSII *Sacrarum Exercitationum ad N. T. Libri XX.* in quibus contextus sacer illustratur, SS. Patrum aliorumque sententiæ examinantur, interpretationes denique antiquæ aliæque ad eum expenduntur. Quibus Aristarchus sacer, emendatior nec paulo auctior indicesque aliquot uberrimi accedunt. Lugd. Bat. 1639. fol.

JAC. CAPPELLI *Observationes in N. T.,* quas edidit, post mortem ejus,

LUD. CAPPELLUS, qui *Spicilegium* (modo laud.) notarum in N. T. adjunxit. Amst. 1757. 4to. Both inserted in the *Crit. Sacri.*

ALEX. MORI, ad quædam loca N. T. notæ. Paris. 1668. *Adjectæ quoque, una cum ejus axiomatibus theologicis,* JOAN. CAMERONIS *Myrothecio Evang. Salmur.* 1677. 4to. Denuo editæ a JO. ALB. FABRICIO in *Observ. selectis in varia loca N. T.* Hamb. 1712. 8vo.

PETRI KEUCHIENII *Annotata in omnes N. T. libros.* Editio nova (eorum, quæ in 4 *Evang. et Act. Ap.* prodierant a. 1689,) et altera parte (in reliquos N. T. lib.) nunquam edita (quæ enim edita fuere Amst. 1709. spuria sunt.) auctior: cum præf. Jo. Alberti, &c. Lugd. Bat. 1755. 8vo.

JOH. MICHAËLIS, *Notæ Criticæ et exegeticæ in N. T. præcipue quoad Hellenistica.* Quas post obitum ejus ed. Petr. Michaëlis, (1706.) Edit. noviss. Rostoch. Lips. 1728. 4to.

JOH. HEINR. DAN. MOLDENHAWER, *Gründliche Erläuterung der Schweren Stellen der h. Bücher N. T.* Leipz. 1763—1770. 4 vols. 4to. [*Fundamental elucidations of difficult passages in the New Testament.*]—SEILER.

[It would carry me too far, were I to complete this list by naming the works of foreigners, as well as my own countrymen—such as Spanheim,

Hoornbeck, Cocceius, Witsius, Burman, A. Marck, Braunius, the two Vitringas, Wesselius, Van Til, the Van der Honerts, D'Outrein, Lampe, Vriemoet, Gerdes, Venema, Niewland, Schutte, Barkey, Ap-pelius, Hofstede, Hinlopen, Segaar, Van Hamels-veld, Ouboter, Krom, De Haas, Van Loo, Kuypers, Swaving, Kist, D. C. Van Voorst, and many others.]—HERINGA.

[I have confined myself generally to the addition of foreign books only, to the catalogues of Seiler and Heringa, as the English works are too voluminous to be characterised in this volume, while a mere list of names and title-pages would only tend to create confusion. The reader will find a very accurate description and character of the principal English commentators, in Mr. Horne's Bibliographical Appendix, often before referred to.]—TR.

Among the writers of the church of Rome, there have been some both in ancient and modern times, whose works are deserving of special notice, besides those already named in treating of the separate books of the Old Testament, such as—

NICOLAUS DE LYRA, or LYRANUS, who wrote in 1293—1330 *Postillæ Perpetuæ, seu brevia Commentaria in universa Biblia, libris 85, and Postillæ majores seu Enarrationes in Epp. et Evangelia dominicalia*. The first named work has been often published in glosses upon the Latin version, the latest edition at Antwerp, 1634, in 6 vols. folio. He was Luther's harbinger. Hence the saying, *Si Lyra non lyrasset, Lutherus non saltasset*. He was an advocate of the literal interpretation.

JACOBUS FABER STAPULENSIS, and

DESIDERIUS ERASMUS. See p. 577.

LAURENTIUS VALLA, who lived nearly in the middle of the 15th century, left behind him his *Annotationes in N. T. ex diversorum utriusque linguæ, Græce et Latine, codicum collatione*, first published by Erasmus. Paris, 1505. 8vo. They are also published in his *Opera*. Bas. 1540. fol. p. 801—895. Afterwards published by Jac. Revius with the original title, *De Collatione N. T. libri duo*, with notes. Amsterdam, 1630. 8vo. They are both inserted in the *Critici Sacri*. He suffered much censure in consequence of the freedom with which he attacked the system of his age.

TACITI NICOLAI ZEGERI *Scholia in omnes N. T. libros*. Colon. 1553. 8vo. Inserted in the *Critici Sacri*.

FRANC. LUCAS BRUGENSIS, *Notationes in SS. Biblia*. Antv. 1580. 4to. These are on the Latin Vulgate, according to the Louvain edition. Antwerp, 1547. fol. Inserted in the *Critici Sacri*.

EMMAN. SA, *Notationes in totam Scripturam S. Quibus omnia fere loca difficilia brevissime explicantur; tum variæ ex Hebræo, Chaldæo, et Græco lectiones indicantur*. Written before the year 1596; afterwards published at Colon. 1620. 4to. and Lugd. 1651. fol. and other places.

CORN. A LAPIDE *Comment. in V. et N. T. et in libros Apocryphos*. First published separately, 1614, afterwards often collectively, as in 10 vols. Antwerp, 1659. fol. and in 16 vols. Venice, 1708. fol.

JO. MARIANÆ *Scholia in V. et N. T.* Paris, 1620. fol.

GUIL. ESTII *Annotationes in præcipua ac difficiliora Sacræ Scripturæ loca*, (exceptis epist. Apost. in quas extat *Commentarius* p. 451 laud.) first published, 1621, 1622. But in the third edition improved and augmented with the *Supplements* of BART. PETRUS, 1627. Reprinted, Antwerp, 1652. fol.

JAC. TIERINI in *S. Scripturam Commentarius duobus tomis comprehensus*. Antv. 1656. fol. An edition published in 1632, 3 vols. contains no more than the Latin text of the Bible.

(RICHARD SIMON,) *le N. T. de N. S. Jésus-Christ, traduit sur l'ancienne édition Latine, avec de remarques littérales et critiques sur les principales difficultés*. 4 tom. à Trevoux, 1701. 8vo.

NATALIS ALEXANDRI *Expositio litteralis et moralis S. Evang. J. C. secundum 4 Evangg.* Paris, 1703. fol. And *Commentarius litteralis et moral. in omnes epist.—P.,—et in 7 epist. cathol.* Rothom. 1710. 2 vols. fol.

AUG. CALMET, *Commentarius litteralis in omnes libros V. et N. T.* 9 tom. Aug. Vindel. 1755. fol. In French, Paris, 1724.

JO. HARDUINI *Commentarius in N. T.* Amst. 1741. fol.

DOMIN. VON BRENTANO, *die H. S. des N. T. mit Anmerkungen* [The Holy Scriptures of the New Testament, with Notes.] 2 vols. Kempten, 1790, 1791. 8vo. 3d Ed. improved and augmented. 3 vols. Frankfort on Mayne, 1799.

Some have applied themselves to form compilations, in which they have brought together the Expositions of the most esteemed commentators. Of this sort are the following works :—

AUGUST. MARLORATI, *Novi Test. catholica expositio Ecclesiastica, i. e. ex universis probatis Theologis excerpta, sive Bibliotheca Expositionum N. T. i. e. expositio ex probatis omnibus Theologis collecta, et in unum corpus singulari artificio conflata.* 2 vols. 1561. fol. This work contains a connected commentary on each part, expressed in the words of those authors, who, according to the compiler's judgment, best expressed the sense, and whose names are pointed out by single letters at the end of each sentence. The authors are Ambrose, Œcumenius, Theophylact, Erasmus, Melancthon, Luther, Zwingle, Bucer, Bulenger, Calvin, Martyr, Pellicanus, Musculus, Brentius, and others. Marloratus has also added his own views. He has published similar compilations on Genesis, Job, the Psalms, and Isaiah.

BALDUINI WALÆI *Novi Test. libri historici, Græce et Lat. perpetuo commentario ex antiquitate, historiis, philologia illustrati.* Quem, præter Ven. Bezæ, undique conquistæ doctiss. virorum lucubrationes, ac præ ceteris insigniores explicationes suppeditarunt. Lugd. Bat. 1653. 4to. Notes taken at random from Calvin, Beza, Piscator, Grotius, Casanbon, Camerarius, Gomarus, Heinsius, Salmasius, Drusius, Lud. Capellus, De Dieu,

Spanheim, Selden, Camero, and Pricæus. But it is, upon the whole, not a very happy selection.

CRITICI SACRI, s. annotata doctissimorum virorum in V. ac N. T. Quibus accedunt tractatus varii Theologico Philologici. This work was undertaken in England at the cost of Corn. Bee, by John Pearson, Ant. Scattergood, Fra. Gouldman, and Richard Pearson, and was published in 9 vols. folio. London, 1660. It contains, following each other, on each chapter of the New Testament, the notes of Valla, (Revius) Erasmus, Vatablus, Castalio, Isidorus Clarius, (which might as well have been omitted,) Zegerus, Drusius, Scaliger, Casaubon, Camero, Lud. Capellus, Grotius, and Pricæus; besides the notes and treatises of others on select passages and controverted subjects. This work, having become scarce in this country, was reprinted, and an enlarged edition published as an 'Editio nova, in novum Tomos distributa, multis Anecdosis Commentariis, ac indice ad totum opus locupletissimo, aucta. Amst. et Ultraj. 1698. fol.' To the New Testament were added the notes of Gualtherius, Jac. Capellus, and Henry Stephanus, as well as those of Simplicius Verinus (that is, Claudius Salmasius), directed against the notes of Grotius, on 2 Thess. ii. The same work was reprinted the year before at Frankfort, in seven volumes, with the addition only of Knatchbull's *Animadversiones*, (§ 249,) but retaining Grotius *de veritate*, and Matthew Wren *contra catech. Racov.*, which had been omitted in the Dutch edition as irrelevant to the subject. The Supplements to the Dutch edition were afterwards printed separately at Frankfort in 1700 and 1701.

MATTHÆI POLI Synopsis Criticorum aliorumque Scripturæ S. interpretum et commentatorum. 5 vols. London, 1669. The learned Poole brought together in the two last volumes of this work, with great conciseness, industry, and accuracy, into one continued form, what appeared to him most valuable in the best commentators, adding in the margin the initials of the writers' names, frequently at every line. He availed himself for this purpose of those commentators chiefly, whose works are inserted in the *Critici Sacri*, but also of some by writers in the church of Rome, such as Lyranus, Estius, Tirinus, and others, whose works were collected by John de la Haye in the *Biblia Magna*, published at Paris in the year 1643, in five, and in the *Biblia Maxima*, pub-



lished at the same place in 1660, in nineteen folio volumes; as well as of many others whose writings were not made use of in the above-named compilations, such as Camerarius, Beza, Piscator, Hammond, Erasm. Schmidius, De Dieu, Lightfoot, Chemnitius, Gerhardi, Maldonatus, Gomarus, Heinsius, and others, not so generally useful. This work has been often reprinted, as at Utrecht, 1684. fol. [This is the best edition.—Tr.] Frankfort on the Maine, 1694. fol. and 4to. 1702. [This edition is not worth purchasing in consequence of its inaccuracy.]—Tr.

JOH. CHRIST. WOLFFI curæ philologicæ et criticæ in N. T. quibus integritati contextus Græci consulitur, sensus verborum ex præsidii philologicis illustratur, diversæ interpretum sententiæ summam enarrantur, et modesto examini subjectæ vel approbantur vel refelluntur.—SEILER. 4 vols. Hamb. 1725—1735. 4to. (There was a third edition published in 1739, and a second of the three following volumes in 1737, 1738, and 1741.) In this compilation less use is made of those explanations which are found in continued commentaries on the whole New Testament, than of the observations and illustrations which have been communicated partly in expositions of single books, partly and principally in loose tracts, miscellaneous, historical, archæological, critical, and philological works, small pieces, sermons, journals, controversial writings, letters, and such like. All this is systematically arranged, according to the order of the passages in Scripture, and often critically examined. Thus many particulars will be found mentioned here which we should elsewhere look for in vain. But this book is not suited to supply the place of a good continued comment. Least of all can the judgment of the compiler be justified in that piece of criticism in which he followed Whitby in the defence of the common reading against Mill. He is also unhappy in his adoption of examples from Greek writers, cited by others to prove that the diction of the New Testament is less Hebraistic and more agreeable to that of the Greek writers. The following work, which is nearly written in the same taste, will serve as a supplement:—

JO. CHRISTOPH. KOECHERI *Analecta philologica et exegetica in quatuor SS. Evangelia. Quibus Jo. Christ. Wolffii Curæ philologicæ et criticæ supplentur atque augentur.* Altenburgi,

1766. 4to.—SEILER. This work makes use of the same description of writings, partly such as came out after Wolf's labours, and partly of others, of which Wolf had made no use.

Verklaring van de gehele H. Schrift, door eenigen van de voornaamste Engelsche godgeleerden [Commentary on the entire Bible, by some of the principal English divines]. Translated and arranged in their order. With the Prefaces of John van den Honert. 17 vols. 4to. Amsterdam, 1739—1757. The 12th—17th volumes contain the New Testament, wherein use has been made of the labours of Matthew Poole, Edward Wells, Daniel Whitby, John Gill, Philip Doddridge, and others; and in the Apocalypse, of [Sir] Isaac Newton, and Moses Lowman.

Letterlyke en praktikaal Verklaring over den gehelen Bijbel [A literal and practical Commentary on the whole Bible]. From the works of English, German, and other commentators; first, on the books of Moses, only of Matthew Henry, Thomas Stackhouse, and other (anonymous) English writers; subsequently also of Christopher Starcke, and other German and Dutch commentators; and in the New Testament, besides Henry and Starcke, whose notes are all inserted, of extracts from Macknight, Doddridge, Beausobre, Heumann, Calmet, Locke, J. D. Michaelis, and other both earlier and more recent writers. The whole work, which is cumbersome, of unequal character, and compiled with more zeal than judgment, consists of fifty-six volumes, first published at Delft, and afterwards in Amsterdam, 1741—1792; whereof the eighteen last volumes contain the New Testament.

Better than these two Dutch compilations is the German, which was published with the prefaces of Van Honert, according to the above-named Dutch work, with the title,

Die heilige Schrift alten und neuen Testaments, nebst einen vollständigen Erklärung derselben, welche aus den auserlesensten Anmerkungen verschiedener engländischer Schriftsteller zusammengetragen worden. 19 vols. Leipz. 1749—1770. 4to. [The Holy Scriptures of the Old and New Testament, with a continued commentary, compiled from the most select notes of various English divines.] The eleven first volumes contain the Old Testament, of which the books of Moses are executed by Rom.

Teller, that of Job by Siegm. Jac. Baumgarten, and the remainder by Joh. Aug. Dietelmeyer. The entire New Testament is finished in eight volumes, by Jacob Brucker, who consulted for the purpose the best German writers of his time, such as Mosheim, Michaëlis, Baumgarten, Semler, Carpsov, Cramer, Heumann, Bengel, and others ; and added his own critical remarks.

## SECTION IV.

*Of the Contradictions occurring in the Bible.*

§ 321. We have already, (§ 308,) treated of the contradictions between the several Evangelists, and have observed that the evidence of our belief in the Christian religion would remain unshaken, even although, as is in some instances no doubt the case, real contradictions should be admitted to exist. But the enemies of revealed religion have brought together a number of contradictions which they pretend to have discovered, in which the Old Testament is at variance with itself; as well as some between the Old Testament and the New; and finally, contradictions of the apostles with each other, and of Jesus with the apostles; and have constantly made them the occasion of fresh attacks on Christianity. Now, the attempts of commentators to remove the objection arising from the existence of such contradictions in the Bible, have had great influence on the interpretation of many passages in the Holy Scriptures; consequently these contradictions, whether real or apparent, should not be overlooked by the interpreter.

§ 322. The principle on which the interpreter should here proceed is the following :—

The essentials of religion and morals in the Bible are entirely consistent with themselves, and the truth thereof rests on incontrovertible grounds. If, then, it must be conceded that contradictions do exist in occasional passages, especially in the historical or poetical parts, and in collateral incidents which do not pertain to the essentials of religion, the sacred edifice rests, notwithstanding, upon a sure and firm foundation.

§ 323. As to what especially relates to the contradictions which exist between passages of the Old Testament, when it is taken into consideration that the Bible consists of a collection of books, written at *various times through a course of many centuries*, some of them composed at the earliest periods of the existence of the human race, and all continually transcribed by later copyists, and frequently corrupted in many passages by the hands of correctors, it could scarcely fail to contain contradictions. It would also have required a complication of miracles, if all who are introduced speaking in the Old Testament, always expressed uniform sentiments in matters of faith and morals. A distinction must therefore be necessarily made between the *truths* of religion and morals themselves, which are contained in the Old Testament, and the *subjective* conceptions and expressions of individuals, who had uttered doctrines, ideas, or

judgments concerning them, which are recorded in the Bible. Not every thing said in the Bible is true : this depends on who the speaker was. The contradictions of individuals are no proofs of the falsehood of the religion. For example, in Genesis i. and iii. is exhibited this truth,—God is not the author of moral evil. The same truth pervades the entire of the holy Scriptures. The Israelites conceived for a certain period of time that God ordained evil as well as good : that he caused man to sin. This subjective contradiction cannot destroy the objective truth. Throughout the whole Bible we find the position—It is consistent with God's justice to allow good men to be afflicted with many sufferings. Can this truth be overturned by the contradiction of it by Job's friends, or can doubts be thrown thereby on revelation in general ?

The religious notions of the primitive race of mankind were universally *sensuous*\* and *imperfect*. They became gradually more pure and perfect. This perfectibility of subjective religion was progressively developed until the time of Christ. When in the course of time men had attained clearer and more correct views of divine things, contradictions must naturally have taken place between men's present and past religious notions. For instance, in the books of Moses, unclean animals

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\* I have generally throughout the work used this word as a translation of the German *sinnlich*. See Todd's edition of Johnson's Dictionary.—TR.



are forbidden to be eaten. A voice proclaims to Peter, *Eat of these unclean animals*, Acts x. Hence it is easy to perceive, according to the principle just laid down for the explanation of contradictions, the solution of that which exists between Gen. vi. &c. and 1 Sam. xv. 29, as well as of similar passages.

§ 324. The same applies to many of the contradictions which exist between the Old and New Testaments. There is a more spiritual mode of thinking prevailing in the latter than in the former. The Mosaic ritual, with its temporary and local laws, was abolished by Jesus and his apostles. This seems to contradict the promise of God, that he had made with Israel an *everlasting* covenant, that Jerusalem should be, as it were, his dwelling-place; but this promise was only given for a certain season. The subjective error of the Jews, who conceived that there must be for ever material sacrifices offered to God in Jerusalem, cannot destroy the promise that the Gentiles in all nations where they dwelt should honour him, and offer more pleasing and acceptable sacrifices than those of the antient Israelites. Mal. i. 12.

§ 325. Besides these *general* preliminary grounds, the interpreter of Scripture should also make use of some *special* ones for solving the contradictions in the Bible.

1. Let him examine whether there may not be a false *reading* in either passage.

2. Let him inquire whether one or both passages

may not have received a wrong interpretation, which is almost universally the case; as Jeremiah iii. 12, compared with John iii. 36. “*God will not keep anger for ever*,”—“the wrath of God *abideth* on him.”

3. Let him inquire whether in two passages there may not be two different persons speaking, whose contradiction can furnish no argument against the Bible itself.

4. Sometimes a moral maxim or counsel of prudence is expressed in some passage *generally*; in the other the exception to this rule is given. Here is a limitation, but no contradiction.

5. Many of the Jews had *two different names*, under which they are mentioned in the Bible. There is thus no contradiction, when one of the sacred historians relates something of a person of this name, and another ascribes the same to another *name*; for it is still one and the same individual.

6. An individual may be designated from his *place of residence*, and also from the *tribe* or *family* from whom he springs; thus there is no contradiction in the statement, where the same person is called by Matthew (xv.) a Canaanitish woman, but is recorded by Luke to have been a Syrophœnician.

7. A round number is often put for a more definite one. Matt. xvii. 1. Jesus took with him his three disciples up the mountain six days after the prediction of his sufferings; but according to Luke it happened eight days after, (ix. 28.) It amounts to one and the same thing.

8. A writer is sometimes accustomed to ascribe to several individuals what took place with respect to but one of them. Thus the thieves on the cross according to Matthew reviled Jesus, but according to Luke it was only one. The sacred history must be judged of according to the genius of those times; it must be recollected that their authors were not men of learning, that they were but human beings, and might therefore err, and that it did not seem fit to Divine Wisdom to preserve them by an extraordinary influence from harmless errors in matters of secondary importance.

§ 326. These general rules include the writings of the four Evangelists, but there may be some further special rules and maxims given in a short compass for comparing and uniting this important portion of biblical history.

1. The four Gospels do not contain a history of the life of Jesus according to the strict order of time, but rather important fragments, chiefly from the history of his public ministry, his sufferings and death, &c. An event may therefore be placed earlier by one, and later by another of the evangelists.

2. What has been already said of these sacred writers, (*supra*, § 303,) is to be above all things observed: viz. they frequently, while combining similar events, pay more regard to the order of things than to the order of time.

3. Many of the discourses of Jesus were most

probably held at various places. He must have announced and expressed the same things in various cities and districts. Luke might therefore narrate the sermon on the mount somewhat differently from Matthew.

4. Miracles or other actions of *one and the same kind*, may have been performed more than once. The accompanying circumstances were therefore different.

5. Luke and Mark were not present to hear and see all that Jesus said or did. They therefore narrate what they had received from eye witnesses, or had read in other histories of the life of Jesus then extant. When they subsequently wrote these down from memory only, this might have easily given rise to a difference in the narrations. When therefore Mark or Luke seem in some respects to contradict Matthew or John, it is to be presumed that the narrations of these two apostles are the more correct ones, as they were eye-witnesses of the events.

6. In comparing the four Evangelists, the conjectural sources from which they drew are also to be attended to. The most ancient original, whether it were the work of Matthew, or of any other person, could not possibly agree in all collateral circumstances with the subsequent accounts,—and still less could the narrators.

7. In many passages of the Gospels which contain apparent contradictions, one evangelist merely supplies the deficiencies of another, without having

the work before him. He narrates according to his own view more fully and circumstantially an event which the other had only briefly stated.

8. The truth of an event in general depends not upon single words, nor on trivial temporary limitations and collateral incidents; but the question is, whether the fact be true. Each narrator has recorded it somewhat differently according to his own observation, and the different way by which he arrived at the knowledge of it. This very variety confirms the truth of the evangelic history. A suspicion would naturally arise against them, if each of the evangelists had narrated *every thing* to the minutest circumstance in the very same words.

OBSERVATION.—The attempts of learned men to restore a harmony of the evangelists has been fully described by Haenlein, in his Introduction, Vol. II. Part II. §§ 5 and 6. The best works on this subject will be also found in Noesselt's Anweisung, § 151—153. Ernesti's Institutes, Part I. Sec II. chap. vi. § 12. Many divines at the time of the Reformation, such as Melancthon, Bugenhagen, Paul Crell, [Calvin.—H.] and others, entertained more correct and liberal views on this subject than some of their contemporaries, and the divines of the following century. The greater part therefore of the works on the harmony of the Gospels are quite useless for our times, as their authors mostly proceed on incorrect principles. It will suffice, therefore, to name the principal.

ANDREÆ OSIANDRI [Harmonia, Græce et Latine, Libris IV. Basil, 1537. fol.

CORN. JANSENI Episc. Gandav. Commentariorum in suam concordiam (Lovan. 1549) ac totam historiam evangelicam, Partes III. Lovan. 1572. Often reprinted. This bishop of Ghent must be carefully distinguished from the better known Corn. Jansenius, Bishop of Ypres, whose *Tetra-teuchus*, s. Commentarius in Sancta J. C. Evangelia, was

also printed at Louvain, 1639, 4to. and reprinted at Leyden in 1676, but who does not properly belong to the harmonists.]—H.

MART. CHEMNITH Harmonia Evangelica, inchoata, a POLYCARPO LYSERO continuata, et a JOHAN. GERHARDI absoluta. 3 vols. Francof. 1593. fol. Often reprinted there; also at Rotterdam, 1646. The last edition is that of Hamburg, 1704.

JOH. LIGHTFOOT, Harmonia quatuor evangelistarum inter se et cum V. T. Part III. a principio Evang. ad secundum Pascha post Salvatoris nostri baptismum, 1644. Opp. Vol. I.

SALOM. VAN TIL Harmonie of Accord-stem der IV. Evangelisten. Annexed to his Exposition of Matthew's Gospel. 1687. See § 304.

BERN. LAMY Harmonia S. Concordia 4 Evangelistarum. Paris, 1689. 12mo. Commentarius in Harm. s. Concord. 4 Evang. 2 tom. Paris, 1699. 4to.

SEBAST. LE ROUX, Concordia 4 Evangelistarum plena, recte ordinatam, planeque cohærentem J. C. historiam, nova eaque expeditissima arte, exhibens, cum variis annotationibus. Paris, 1699. 8vo.

JOAN. CLERICI Harmonia Evangelica Græc. et Lat. cui subiecta est Historia Christi ex Evangeliiis concinnata. Accesserunt tres dissertationes de annis Christi, deque concordia et auctoritate Evangeliorum. Amst. 1700. fol.

JO. HENR. MAII Harmonia Evangelica omnium dictorum et factorum Domini nostri J. C. usque ad Pascha *στανρωσιμον*, quinque partibus comprehensa, itaque concinnata, ut monotessaron—perpetuâ paraphrasi sistatur, ac illustretur, et, ex singulis capitibus atque commatibus, cognitio veritatis et praxis pietatis, ostendatur. Francof. 1707. 4to.

CARL. HILDEBR. Freyherr VON CANSTEIN, Harmonie und Auslegung der 4 Evangelisten. Halle, 1718, and 1727. fol.

JOH. REINH. RUSII Harmonia Evangelistarum. 4 tom. Jenæ, 1727—1730. 8vo.



EBERH. DAVID HAUBER, Harmonie der 4 Evangelisten—  
Leben J. C. van den 4 Evangelisten beschrieben, und aus  
den vereinigten Erzählung derselben in een kurzen Aufzug  
zusammenggezogen, und mit allgemeinen Einleitung in die  
harmonie der Evangelisten begleitet [Harmony of the Evan-  
gelists, &c.] Also, Observations on the Harmony.

JOH. ALB. BENDEL, Richtige harmonie der 4 Evangelisten,  
3d Ed. Tübingen, 1766. 8vo.

J. MACKNIGHT, Commentarius Harmonicus in 4 Evangelia,  
secundum singulorum ordinem proprium dispositus. Ex  
Anglico Latinum fecit, notas et alia nonnulla adjecit A. F.  
Rückersfelder. 3 vols. Brem. et Dav. 1772—1779.

[This is a translation of Macknight's well known Harmony of the  
Gospels. 2 vols. 4to. 1756.—3d Ed. 2 vols. 8vo. Edin-  
burgh, 1804.]—Tr.

ANT FREDR. BÜSCHING Grundrisz des Lebens des Herrn Jesu,  
wie er von den 4 Evangelisten beschrieben worden, 1762.  
Die vier Evangelisten mit ihren eigenen Worten zusam-  
mengesetzt von neuem verdeutschet, auch mit hinlänglichen  
Erklärungen versehen. Hamb. 1766. 8vo.

ERNST. AUG. BERTLINGS, neue Harmonie der 4 Evang.  
Halle, 1767. 4to.

JOSEPH PRIESTLEY, The Harmony of the Evangelists in Greek,  
to which are prefixed critical dissertations in English.  
London, 1777. 4to.

RUTGER SCHUTTE, Heilige Jaarboeken. 1779. See § 294.

ERHARD STEPHAN, Harmonia 4 Evangeliorum Græca et  
reliqui N. T. libri, Acta Apostolorum et Apocalypsis J. C.  
cum Eph. XIV Paulinis et VII Catholicis ordine Chro-  
nologico digestis. Argentor, 1779. 8vo.

[JOHN DAVID MICHAELIS, Harmonie der Evangelisten met  
harmonische Tafelen [Harmony of the Gospels, with tables].  
In the Introduction to the N. T.]—H.

GE. GUIL. RULLMANN, Tabula harmoniam 4 Evangelist-  
arum exhibens in usum lectionum exegeticarum in 4  
Evangelia. Rintel, 1790. 4to.

[J. J. GRIESBACH, *Synopsis Evangel. Matt. Marc. et Luc. una cum iis Joannis pericopis quæ historiam passionis et resurrectionis historiam complectuntur.* Halæ, 1776. 8vo. 2d Ed. emend. et auct. 1797, 4th Ed. 1822. 8vo.

GUIL. MART. LEBER. DE WETTE, et Frid. Lucke *Synopsis Ev. Mat. Marc. et Luc. eum parallelis Johannis pericopis.* Ex recens. Griesbachii, &c. Berolini, 1818. 4to.

J. WHITE, S. T. P. *Diatessaron,\* sive integra historia Dom. nost. J. C. Græce ex quatuor evang. inter se collatis ipsisque Evangelistarum verbis apte et ordinate dispositis confecta. Subjung. Evang. brevis harmonia.* Oxford, at the Clarendon Press, 1799.

For an account of other harmonies, see Mr. Horne's *Bibliographical Index*, p. 128.]—Tr.

[Writers who, without forming regular harmonies, have brought the four Evangelists into a harmonious arrangement.]—H.

JOH. JAK. HESZ, *Leven van Jesus.* See § 293, compared with his *Library of Sacred History*, Vol. I. p. 24. Sebast. Mutschelle, *die Geschichte Jesu aus den 4 heil. Evangelien in eins gesammelt und geordnet*, 1784.

H. C. BERGEN, *Gedenkwaardigheden uit het leven van Jesus.* Volgens de 4 Evangelisten in overeenstemming gebracht en met ophelderende en praktikale aanmerkingen voorzien [*Memoirs of the Life of Jesus, brought into a harmony according to the four Evangelists, provided with explanatory and practical observations.*] Leyden, 1804. 8vo.

CAR. WIL. STRONCK, *de Geschiedenis van Jesus, naar de 4 Evangelien, een Leesboek voor Christelyke Huisgezinnen*

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\* A diatessaron contains the exact words of the text, selected from the four evangelists, and formed into one continued narration. It is the result of a harmony. Dr. White's is founded on Primate Newcome's Harmony. Mr. Charles Butler was mistaken in supposing the text to be that of Griesbach. (See *Horæ Biblicæ.*) It is in the words of the *textus receptus*. It has been translated into Latin and English by the Rev. T. Thirlwall.—Tr.

[The History of Jesus, &c. for reading in Christian families.]  
Utrecht, 1800. 8vo.

[The Holy Bible, arranged in historical and chronological order, in such manner that the whole may be read as one connected history, in the words of the authorized translation. With short notes, and a table, dividing the sacred volume into 365 portions for daily reading throughout the year. By the Rev. GEORGE TOWNSEND, M.A. London, 1834. 8vo.]—Tr.

The following are specially devoted to the harmony of the history of the sufferings and resurrection of Christ.

GER. JOANN. VOSSII, *Harmonia Evangelicæ*. 1656. Amst. 1701. fol.

CONR. IKENII, *Harmonia historiæ perpassionum Sanctissimi Servatoris J. C.* Brem. 1743. 4to. *Recudi eam, &c.* Jo. Herm Schacht. Traj. ad Rhen. 1758. 4to.—HERINGA.]

JOHN DAVID MICHAELIS, *The Burial and Resurrection of Jesus Christ, according to the Four Evangelists.* [Translated into English by Sir George Duckett, Bart. London, 1827. 8vo. For a more particular account of this ingenious and truly valuable work, see *British Critic*, Vol. V.]—Tr.

[J. CREMER, *de 4 Evangelische verhalen van Jesus Christus lyden, sterven, begravenis en opstanding, tot een gebracht, en met nodige aantekeningen begeleid.* Midd. 1795. 8vo.]—H.\*

§ 327. In modern times contradictions have been pretended to be discovered between Jesus and the apostles, as well as between the apostles and one another, even in regard to doctrines. This circumstance has given rise to many incorrect modes of Scripture interpretation. In order to avoid the errors of such false views respecting the contents of

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\* I have not thought it necessary to translate the titles of all these Harmonies.—Tr.

the New Testament writings, it is necessary to reflect that—

1. Jesus, during his visible life on earth, could not, by reason of the weakness of the Jews, and even of the apostles themselves, communicate every part of the instruction which was to be propagated by his disciples among mankind. John xvi. 13.

2. There were several truths which Jesus could express in part only—of which he could only give hints with a view to the future—only express in emblems and allegories; for example, concerning the honour and authority of the apostles in the new kingdom of God, (Matt. xix.) and of the entire abolition of the ritual of the Old Testament. Thence it arose, that the conceptions entertained by the apostles, after the departure of Jesus to the Father, of the nature of the kingdom of God on earth, were quite different from those which they held during his stay among them.

3. Whenever Jesus and the apostles seem to contradict each other, it should be accurately noticed whether they are speaking of one and the same thing, and whether they are viewing the same thing under the same circumstances, and in the same connection. For example, Paul speaks (Rom. iv. 1, 2) of the justification of Abraham before God, but James, (chap. ii.) of his justification before men, or of the *evidence* of his justification as exhibited by his good works, and his obedience to the command of God.

4. In like manner there is sometimes a seeming

contradiction, when one of the apostles speaks of that which arises in the soul from faith, and another of the manifestation of that faith before the world by good dispositions. John says, "He that doeth righteousness is righteous;" that is, thereby manifests that he is justified by God through faith, by always endeavouring to act rightly, 1 John iii. 7 compared with ii. 29. This does not contradict the doctrine of Paul, but warns the reader of Paul's writings against its abuse.

5. Finally, it should be observed whether the contradiction relates to matters appertaining to the fundamentals of religion, and not to its non-essentials only, in which the apostles might think and act differently, as, Gal. ii., Paul withstood Peter to his face.

OBSERVATION.—Compare the work of Joh. Anth. Lotze, *supra*, p. 512.—H.

See also Lectures on the Acts, by Charles James Blomfield, D.D., Lord Bishop of Chester, (now Bishop of London.) London, 1828. 8vo.

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[*Additional works in opposition to the Theory of Accommodation.* (See § 276, p. 438.)]—TR.

[WILLEM DE Vos, de Evangelische Prediking en Geschriften, vergeleken met de volksbegrippen van died tyd, of Proeve ter beantwoording van het voorstel: heeft Christus in zyne prediging enz. [The Evangelic Preaching and Writings, compared with the Popular Notions of the Times, or an Attempt to answer the question—"Has Christ in his Preaching," &c. A supplement to M. van Hemert's Essay, in the Tracts of the Teylerian Society]. Vol. XII. Haarl. 1792. 4to.

WOLF. FR. GESZ, Briefe über einige theologische Zeitmatrien, besonders über den Accommodations-grundsatz in Hinsicht auf einige positive Lehren der Christl. Religion [Letters on certain theological subjects of the day, especially on the bearing of the System of Accommodation on some positive doctrines of the Christian religion]. Stuttgart, 1797, 8vo.—H.

Doctor Plank,\* in his Introduction to Theological Sciences, has laid down very moderate and judicious principles on the system of Accommodation, Vol. II. p. 115, *etc.* Those writers are designedly omitted who have gone too far on either side of this question.

The views entertained by the Fathers of the Church on the accommodation of Jesus and the apostles, and an account of their method of interpreting the Scriptures *κατ' οἰκονομίαν*, will be found in the two following works ;—

J. G. ROSENMÜLLER, de fatis Interpretationis sacrarum Litterarum in ecclesia Christianâ ; and

————— Historia Interpretationis Librorum Sac. Part I. Hildburg. 1795, as well as in his Abhandlung über einige Aeusserungen des Hrnn' Prof. Kant, die auslegung der Bibel betreffend [Treatises on some of Kant's expressions, &c.]. Erlang. 1794. 8vo.

The history of this subject will be found in

FRID. AUG. CARUS Historia antiquior sententiarum ecclesiæ Græcæ de accommodatione Christo imprimis et apostolis tributa. Lips. 1793. 4to.

\* That part of Dr. Plank's work translated by Dr. Turner already referred to, *supra*, p. 32, is about being reprinted in the Biblical Cabinet.—Tr.



## APPENDIX.

ON 1 JOHN V. 6, 7, 8.—See § 231. 8. p. 338.

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BY THE TRANSLATOR.

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“ . . . Και το πνευμα εστι το μαρτυρουν, ότι το πνευμα εστιν ή αληθεια. ‘Οτι τρεις εισιν οί μαρτυρουντες, το πνευμα, και το ύδωρ και το αίμα· και οί τρεις εις το έν εισιν.”—(*Alexandrine and Vatican Manuscripts.*)

“ . . . *And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one.*”

“ . . . Και το πνευμα εστι το μαρτυρουν, ότι το πνευμα εστιν ή αληθεια. ‘Οτι τρεις εισιν οί μαρτυρουντες εν τω ουρανω, ό Πατηρ, ό Λογος, και το άγιον Πνευμα, και ούτοι οί τρεις έν εισι. Και τρεις εισιν οί μαρτυρουντες εν τη γη, το πνευμα, και το ύδωρ, και το αίμα, και οί τρεις εις το έν εισιν.”—(*Printed Textus Receptus.*)

“ . . . *And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*”—(*Authorized Version.*)

. . . *Et spiritus est qui testificatur, quoniam Christus est veritas. Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum et Spiritus sanctus, et hi tres unum sunt. Et tres sunt qui testimonium dant in terra, Spiritus, et aqua, et sanguis: et hi tres unum sunt.*—(*Clementine Edition of the Vulgate.*)

DR. SEILER, in treating of the Greek manuscripts of the New Testament, p. 338, asserts (without due regard to precision in this instance) that this celebrated verse found

its way into the text from a marginal scholion. He most probably meant into manuscripts of the Latin Vulgate, for nothing can be more clear than that it did not creep thus into the text of Greek manuscripts; inasmuch as the great body of Greek manuscripts, from the earliest periods to the sixteenth century, have not a vestige of this verse either in the text or margin. There have been 149 Greek manuscripts of the Catholic Epistles collated, of which two are at least as ancient as the sixth century; and of all these, *not one* contains the disputed clauses of this chapter, as they exist in the *textus receptus*; and only two,—and those, very modern and corrupted ones,—contain the seventh verse, while they sadly mangle the eighth, which is confessedly genuine. It is different, however, with the Latin version, from whence the defenders of the verse derive their principal arguments in its support; and into which, if the verse be spurious, it is by no means improbable that it first found its way from a marginal gloss. It will not be expected of me to enter here into an elaborate discussion of this much controverted point, which I should not have ventured to have touched on, had it not been rendered in some measure necessary by Dr. Seiler's assertion. The reader will find every information that can be desired, in the treatises of Bengel, Mill, Porson, Dr. Turton, the venerable Bishop Burgess, &c. &c.; but having at all adverted to the subject, and been obliged to make many references and extracts in relation to it for my own satisfaction, I thought that it might save trouble of the reader to lay before him at one view, some of the materials which I had collected from various sources, and especially such as contained the latest intelligence on the present state of this controversy.

I shall commence with giving the Greek authorities for the verse.

I have already said that there are only two Greek

manuscripts which contain the clause, or a vestige of it; these are the Codex Dublinensis, a manuscript which Porson, Griesbach, and Bishop Marsh, consider as written in the 15th or 16th centuries; but which Dr. Adam Clarke, who examined it carefully, holds to be *possibly* as old as the 13th; while he at the same time considers it of no critical value whatever, but “the work of an unknown bold critic, who formed a text from one or more manuscripts in conjunction with the Latin Vulgate, and who was by no means sparing of his own conjectural emendations, as it possesses various readings which exist in no manuscript yet discovered.” A collation of this manuscript has been published, the former part by Archbishop Usher, and the remainder by the late Dr. Barrett. The following is the form in which the passage appears in Dr. Barrett’s collation:—

“Και το πνευμα εστι το μαρτυρουν, οτι ο Χριστος εστιν αληθεια· οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω, πατηρ, λογος, και πνευμα αγιον, και ουτοι οι τρεις εν εισι· και τρεις εισιν οι μαρτυρουντες εν τη γη, πνευμα, υδωρ και αιμα, ει την μαρτυριαν,” κ. τ. λ.\*

The other manuscript in which the verse appears, is the

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\* One of the arguments adduced by Dr. Herbert Marsh (the present venerable Bishop of Peterborough,) for the late date of this manuscript, is derived from its omission of the final clause of the eighth verse, which he asserts was not omitted even in *Latin* manuscripts before the *thirteenth* century. But this clause is omitted in a manuscript in Dr. Burney’s collection in the British Museum, No. 8, supposed to be of the ninth century. That the Codex Dublinensis is far, however, from being a servile imitation of the Vulgate, is evident from its reading *θεος*, where the Vulgate reads *quod*, 1 Tim. iii. 16. It is, at the same time, stated by Griesbach to be the only Greek MS. which follows the Vulgate, in reading *χριστος* for *πνευμα* in the 6th, and *ωμεν* for *εσμεν* in the 20th verse of 1 John v. This MS. *could* not indeed have been older than the thirteenth century, since it has the Latin chapters, which were first invented at that period. Professor Alber, however, has been led into the error of supposing that it contains the modern division into verses. (See *Institutiones Hermeneuticæ*, Vol. III. p. 355. Pest. 1828.

Codex Ottobonianus 298, in the Vatican library, which was first collated by Dr. Scholz for his new edition of the Greek Testament. This is a manuscript of the *fifteenth* century, and has been altered, according to Dr. Scholz, in many places, to make it harmonize with the Latin Vulgate. The following is from a fac simile traced by Dr. Wiseman, and published in Mr. Horne's last edition of his Introduction, with the corresponding Latin.

“ Quia tres sunt  
qui testimonium dant in  
cælo, pater verbum et spiritus sanctus,  
et hi tres unum sunt, et  
tres sunt qui testimonium  
dant in terra, spiritus aqua et  
sanguis. Si testimonium”

“ Ὅτι τρεῖς εἰσιν  
οἱ μαρτυροῦντες ἀπὸ τοῦ  
οὐρανοῦ πατὴρ λόγος καὶ πνεῦμα ἅγιον  
καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι· καὶ  
τρεῖς εἰσιν οἱ μαρτυροῦντες  
ἀπὸ τῆς γῆς τὸ πνεῦμα τὸ ὕδωρ καὶ  
τὸ αἷμα· εἰ τὴν μαρτυρίαν”

The above are the only Greek manuscripts now known to exist, which contain any portion of the verse; the reader will, at the same time, not have failed to perceive how materially even these differ from the *textus receptus*, as well as from every other edition of the Greek Testament, in their total omission of the articles,—as well as of the final clause of the eighth verse, in which also they differ from all other Greek manuscripts, but follow several of the Latin Vulgate.

If from Greek manuscripts we turn to Greek Fathers and other antient writers, we shall be equally unfortunate in our pursuit of this clause, for the first Greek writer who cites it is the translator of the *Latin* acts of the Council of Lateran, which was held in the year 1215; and his translation is the very earliest form in which the verse is found in Greek. The following is the sentence:—

“ Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν οὐρανῷ, ὁ πατὴρ, λόγος, καὶ πνεῦμα ἅγιον· καὶ τούτοι οἱ τρεῖς ἓν εἰσιν, εὐθὺς δὲ προστιθησι  
\* \* \* \* καθὼς ἐν τισὶ κωδῆξιν εὐρίσκεται.”

The blank space represented by these asterisks is

supplied in the original Latin, where we read, “Statimque subjungitur, et tres sunt qui testimonium dant in terra, spiritus, aqua et sanguis; et tres unum sunt, sicut in codicibus quibusdam invenitur,”—viz. the final clause, *et [hi] tres unum sunt*, is found in some copies of the Latin Vulgate. This, however, being confessedly a translation, cannot be considered as a Greek authority for the verse.

The first Greek writer who really professes to cite the verse is Manuel Calecas, a Greek Dominican monk of the 14th century, (Græculus, as Griesbach calls him,) devoted to the see of Rome, who has it thus far:—

“Τρεις εισιν οί μαρτυρουντες, ό πατηρ, ό λογος, και το πνευμα το άγιον.”

In the 15th century, Joseph Bryennius, a Greek monk, chaplain to the court of Constantinople, quotes it in this form, according to the testimony of Eugenius, bishop of Cherson; a form, however, which manifestly betrays symptoms of its Latin origin;

“Και το πνευμα εστι μαρτυρουν, ότι ό ΧΡΙΣΤΟΣ εστιν ή αληθεια· ότι τρεις εισιν οί μαρτυρουντες εν τω ουρανω, ό πατηρ, ό λογος, και το πνευμα το άγιον, και ούτοι οί τρεις έν εισι· και τρεις εισιν οί μαρτυρουντες εν τη γη, το πνευμα, το ύδωρ, και το αίμα,” omitting the final clause.

Bishop Burgess, the learned and zealous advocate of the verse, accounts for its not having been quoted by the antient Greek Fathers, by supposing that “it was omitted, either by accident or design, *in their copies*.”\* It has, indeed, been said, that the verse existed in the Apostolos, or Book of Acts and Epistles used in the service of the Greek Church: but this is not true; not a single manuscript of the Apostolos has been found to contain it, and the only authority for supposing that it existed in the Apostolos, is derived from

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\* Vindication, p. 128.

the circumstance of its appearance in the *printed* edition of that work, published at Venice in 1602, *exactly as we have it in our printed Greek Testaments*. “If,” says Kiittel, another honest and zealous advocate of the verse, “the Apostolos had remained from its origin without any alteration, it would have been a witness to the authenticity of this celebrated text, of more than one thousand years’ standing.” “Eager to ascertain whether it (an Apostolos, or apostolized Codex, written posterior to the 10th, but anterior to the 13th century) read exactly as the modern Apostolos does, I carefully perused the *lectio*. But—it wants 1 John v. 7!”\* In fact, a manuscript of the Apostolos containing the clause has never been discovered.

Let us next consider the printed editions, and the authority on which it has been inserted therein.

The first edition of the Greek Testament was that printed in the Complutensian Polyglott in 1514, but which was not published until 1522.

In this edition, the clause appears in Greek and Latin in the following form:—

“Και το πνευμα εστι το μαρτυρουν  
 οτι το πνευμα εστιν η αληθεια· οτι τρεις  
 εισιν οι μαρτυρουντες εν τω ουρανω,  
 ο πατηρ, και ο λογος και το αγιον  
 πνευμα, και οι τρεις εις το εν εισι· και  
 τρεις εισιν οι μαρτυρουντες επι της γης,  
 το πνευμα, και το υδωρ και το αιμα· ει  
 την μαρτυριαν,” κ. τ. λ.

“Et spiritus est qui testificatur  
 quoniam Christus est veritas. Quo-  
 niam tres sunt qui testimonium dant  
 in cælo, pater, verbum, et spiritus  
 sanctus, et hi tres unum sunt. Et  
 tres sunt qui testimonium dant in  
 terra, spiritus, aqua, et sanguis. Si  
 testimonium,” &c.

There has been no manuscript authority whatever discovered for this form of the verse, which has given rise to the suspicion, that the Complutensian editors translated the passage from their favourite manuscripts of the Latin Vulgate. In the total omission of the final clause of the eighth verse, they are only countenanced by the two

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\* Mr. Evanson's Translation, p. 85.



manuscripts already referred to, viz. the Dublin, and the Codex Ottobonianus; and in the transposition of the clause, *καὶ οὗτοι οἱ τρεῖς εἰς τὸ ἓν εἰσιν*,—which is found in all antient manuscripts, in the *textus receptus*, and all other editions, at the end of the eighth verse, but which they have placed at the end of the seventh,—they are countenanced only by the Codex Ottobonianus.

Another reason for supposing that in this instance the Complutensian editors translated the seventh verse from the Latin, is contained in the fact, that when Stunica, one of the editors, was challenged by Erasmus to produce his Greek authority for the verse, he replied that the Greek text was corrupted, and referred to the authority of the Latin, and to the preface to the Canonical Epistles, supposed at that time to be Jerome's,\* but which has been shown by the Benedictine editors of Jerome's works to be a forgery, and is at least three centuries later than that Father. To this I may add the exact agreement of their Greek of this clause, with the verse as it appears in *their* edition of the Vulgate,—which differs from most antient manuscripts of this version in omitting the final clause of the eighth verse.

The Complutensian editors have added a note to the *Greek*, in which they take no notice whatever of the absence of the seventh verse from Greek manuscripts, but endeavour to account for their omission of the final clause of the eighth verse, by the authority of Thomas Aquinas, who had charged the Arians with having forged this clause in order to neutralize the argument in favour of the unity of essence in the Father, the Word, and the Holy Spirit; and the Abbot Joachim, having adduced this

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\* “Sciendum est hoc loco Græcorum codices apertissime esse corruptos, nostros vero veritatem ipsam, ut a primo origine traducti sunt, continere, quod ex Prologo b. Hieronymi super Epistolas canonicas manifeste apparet.”

clause to prove that nothing more was meant by the expression, *these three are one*, in the 7th verse, than a unity of love and consent. This sense has been also in modern times attached to the passage by some of the orthodox. Upon such dogmatical grounds, aided by the authority of some manuscripts of the Vulgate, this final clause had been rejected by the Council of Lateran in the year 1215 ; but it exists in most antient manuscripts of this version, and in all the editions published by authority of the Roman See since the Council of Trent.

Erasmus's first edition of the Greek Testament was published at Basle, in 1516 ; and his second in 1519. In both of these, which were edited from Greek manuscripts, the clause appears without the seventh verse :—

“ Καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀληθεια, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Εἰ τὴν μαρτυρίαν” κ. τ. λ.

The omission of the seventh verse in his first edition involved Erasmus in a literary contest with the divines of Louvain and with Stunica, when he professed his readiness to insert it, if it was found in a single Greek manuscript. Although Stunica did not produce one in answer to this challenge, there was subsequently a manuscript found in England containing the verse.\* Erasmus entertained very strong suspicions of the character of this manuscript, but nevertheless kept his word, by inserting the verse in his third edition, which appeared in 1522, (before he had seen the Complutensian,) in the following form :—

“ Καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀληθεια· ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, πατὴρ, λόγος, καὶ πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεῖς ἓν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Εἰ τὴν” &c.

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\* I have used the word *verse* for the sake of perspicuity, for it was after this period that the New Testament was divided into verses.

It has been a matter of dispute what has become of the Codex Britannicus from which Erasmus introduced this clause. Griesbach is decidedly of opinion that it is the same with the Codex Dublinensis already described; for, although Erasmus, in his controversy with Stunica, quotes the passage differently from the Codex Dublinensis, yet in his third edition, he follows the Dublin manuscript to the letter, except in the insertion of *καὶ* between *πνεῦμα* and *ὑδὼρ*, and the addition of the final clause, which Griesbach supposes that he retained from his former editions. Others, however, have disputed this point on grounds which seem to me to have considerable weight. Le Long mentions, in his *Bibliotheca Sacra*,\* that he had received a letter from Dr. John Ycard, Dean of Achonry, in Ireland, dated June 19, 1708, on the subject of this manuscript, the text of which, he adds, differs from the Codex Anglicanus of Erasmus in three various readings; but such discrepancy does not appear between the printed editions of Erasmus and the collation of the text by Dr. Barrett; only, in the account of the Codex Britannicus which Erasmus transmitted to Stunica, he omits the word *ἅγιον* after *πνεῦμα*, and *οἱ* before the second *μαρτυροῦντες*.† Le Long possibly referred also to the final clause of the eighth verse, which is found neither in the Dublin manuscript, nor in the extract to Stunica, as, in both, the ninth verse immediately follows the earthly witnesses; and Eras-

\* Part I. p. 172. Ed. 1723.

† “ Veruntamen, ne quid dissimulem, repertus est apud Anglos Græcus codex unus, in quo habetur quod in vulgatis deest, scriptum est enim hunc in modum—‘*Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, πατήρ, λόγος, καὶ πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν· καὶ τρεῖς εἰσιν μαρτυροῦντες ἐν τῇ γῇ, πνεῦμα, ὑδὼρ καὶ αἷμα εἰς\* τὴν μαρτυρίαν τῶν ἀνθρώπων*,’ &c. Erasmi Annot. p. 697. 4th. ed.

\* *Εἰς* is probably a mistake; this may be one of the discrepancies alluded to by Le Long.

mus himself observes, “*Quanquam haud scio an casu factum sit ut hoc loco non repetatur quod est in Græcis nostris;*” that is, in his own manuscripts and printed editions; and, again, in recounting the differences between the text of the Complutensian edition and the Codex Britannicus, he observes, “*Deinde, quod Britannicum habebat οὗτοι οἱ τρεις, Hispaniense tantum καὶ οἱ τρεις, quod idem fit in spiritu, aqua et sanguine. Præterea, quod Britannicum habet ἐν εἰσι, Hispaniense, εἰς το ἐν εἰσι. Postremo quod Britannicum etiam in terræ testimonio adiciebat καὶ οἱ τρεις εἰς το ἐν εἰσι*” quod non addebatur hic duntaxat in Editione Hispaniensi.”

In the fourth and fifth editions of Erasmus, published in 1527 and 1535, the clause appears as follows:—

“*Καὶ το πνεῦμα ἐστὶ το μαρτυροῦν, ὅτι το πνεῦμα ἐστὶν ἡ ἀληθεια, ὅτι τρεις εἰσὶν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, Ὁ πατήρ, Ὁ λόγος καὶ τὸ πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεις ἐν εἰσι. Καὶ τρεις εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ, πνεῦμα, καὶ ὕδωρ, καὶ αἷμα, καὶ οἱ τρεις εἰς το ἐν εἰσιν. Εἰ τὴν,*” κ. τ. λ.

In the edition of Erasmus published at Basle in 1541, and the Paris edition of Guillard, 1543, the text of these verses is the same with that of the fourth and fifth editions; but in that printed at Basle by Brylinger in 1543, the text follows the third edition *verbatim*, and thus again omits the articles before the *three heavenly witnesses*, as well as those before the *earthly*, which latter Erasmus had in his first and second editions retained in conformity with all antient manuscripts, and had improperly omitted in his third, after the Codex Britannicus.

The seventh verse was omitted in the beautiful editions of Aldus, 1518, Gerbelius, 1521, Cephalaëus, 1524, and in the accurate edition of Colinaeus, printed at Paris in 1534; but in Robert Stephens's first edition, printed at Paris in 1546, the clause appears thus:—

“Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, τὸ καὶ ἅγιον πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἐν εἰσι\* καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσι. Εἰ τὴν,” κ. τ. λ.

It does not appear that Stephens had any manuscript authority for the verse, but most probably constructed it according to his own judgment, from the Complutensian, and the later editions of Erasmus.

The second edition of Stephens came out in the following year, with the above typographical error corrected, by which *το* and *καὶ* had been transposed; and in 1550 was published the celebrated folio edition, from which the verse was adopted by Beza into his edition, published in 1565, and into that of Elzevir in 1624. The editor of this latter is not known, nor does it appear that he employed any fresh critical materials; he has designated this edition in his preface, “TEXTUS undique RECEPTUS.” The text of this edition, it is well known, was that in common use until the appearance of Griesbach’s.

I have, I think, stated enough to show, that the verse in question could never have found its way into the text from the margin of a Greek manuscript; but the case, as has been observed, may be very different with respect to Latin manuscripts, from which alone can any evidence for the genuineness of the clause be derived; and, as an eminent scholar has warmly advocated this part of the argument at a recent period,\* I am disposed to enter somewhat more fully into the question of the evidence in favour of the verse which may be derived from this quarter.

It is now confessed, after centuries of controversy, that no antient version, except the Latin, contains the disputed clause; there is not a trace of it discoverable in any manuscripts now existing of the Peschito, or antient

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\* Dr. Wiseman, in the [Roman] Catholic Magazine, Vols. II. and III.



Syriac version; or in those of the Philoxenian Syriac, the Coptic, Sahidic, Ethiopic, Arabic, or Slavonic; and although it was in the first printed editions of the Armenian, they were strongly suspected of being interpolated from the Vulgate by Uschan, Patriarch of Erivan, who edited the work at Amsterdam in 1666, and this charge has been fully proved by Dr. Zohrab, a learned Armenian divine of the Convent of St. Lazarus, who, in his critical edition, printed at Venice in 1805, as has been already observed, p. 149, totally expunged the passage.\*

With respect to the authority of the Latin Vulgate, there is no doubt that the disputed clause is contained in

\* The following is the note on this verse in Dr. Zohrab's edition of the New Testament:—

“ Here (as well as in many other places) Uschan has interpolated and altered the Armenian text from the Latin version, in this manner:—  
*‘ Who testifieth that Christ is truth, for there are three who bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and there are three which bear witness on earth—Spirit, water, and blood; and these three are one. If we admit the testimony of men,’* &c. But out of about eighteen manuscript copies that we have, antient as well as modern, not to mention two commentaries of universal reception, one alone, which was transcribed in the year 1656, about ten years before the printed edition of Uschan, exhibits the text in this form:—*‘ For the Spirit indeed is the truth; there are three who testify in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three which testify on earth—the Spirit, the water, and the blood. If we admit the testimony of men,’* &c. Though there was also another manuscript copy, which, on the surface, had an equal and similar reading with this, yet the original or first reading had been erased, and the intermediate space thus exactly filled up in smaller characters by a more recent scribe. But all the rest of our manuscripts, of whatever description, equally and in accordance with a multitude of the more antient Greek manuscripts, uniformly exhibit the text according to what we have found it our duty to give in the foregoing place.”

In the edition of 1789, both verses had been inserted in a parenthesis, the editors remarking that the manuscripts omitted the clause containing the heavenly witnesses, which they observe was without any tendency to illustrate the context. See the Rev. John Oxlee's Letters to Dr. Nolan. York, 1825.



the great majority of manuscripts of this version; indeed, nearly in all written posterior to the 10th century, and in some possibly even of the 9th. There are, however, several, and these among the most antient of all, which omit it; and from the evidence of the Prologue of the Pseudo-Jerome, (which is universally admitted to have been written at least as long ago as the 8th or 9th century, and is placed by Sabatier in the 7th, and by Bengel in the 6th) the fact is undeniable, that the verse was then wanting in the public copies of the Vulgate;\* for the fabricator of this Prologue, who assumed the name of Jerome, in a pretended epistle from that Father to his friend the Virgin Eustochium, boasts of having restored the verse on the authority of Greek manuscripts.† This Prologue betrays such evident marks of forgery, that it has been rejected by the Benedictine editors of Jerome's works, by Blanchini, and other learned advocates of the disputed verse, although it has still its patrons.‡

\* “Ex his autem verbis manifeste colligitur ætate saltem quâ is conscriptus est sæculo puta septimo, a plerisque Latinis codicibus abfuisse versum septimum, immo et a pluribus longe antiquioribus.”

And again:—“Porro in prioribus Latinorum codicibus versum hunc abfuisse septimum nullo ex veteri instrumento melius evinci potest quam ex Prologo septem Epistolarum Canonicarum Hieronimo attributo.” Sabatier, note *in loco*. Biblia Lat. p. 977. Paris, 1751.

† Had there been any Greek manuscripts in his day which had the verse, they now no longer exist. But, had such Greek manuscripts existed, it is difficult to suppose that the verse would never have been quoted by any of the Greek Fathers in their controversies with the Arians, in which they sometimes employed texts much less apposite, and some of them most absurdly wrested, to make them suit their purpose.

‡ Alber, for instance, *Institutiones Hermeneuticæ*, Vol. III. p. 356. The following extract from the *Evangelium Quadruplex*, Fol. DC. contains Blanchini's arguments against the genuineness of the Prologue:—

“IV. Cl. Mabillonius in suo *Itinere Italico*, nostram Bibliothecam Vallicellanam invisens, hunc Codicem B. 25 ita describit, pag. 66. “Unus ex antiquioribus Codicibus, Apost. Acta, Epistolas Canonicas, et Apocalypsin continet, literis quadratis, cum hocce brevi Prologo in Acta: Nudam

It was on the authority of this Prologue that Sir Isaac Newton suspected Jerome to have been the fabricator of the verse,\* but so far from this being the case, the only

quidem sonare videntur historiam, et lactantis Ecclesiæ infantiam texere; sed, si noverimus scriptorem eorum Lucam esse medicum, cujus laus est in Evangelio, animadvertemus pariter, omnia verba illius animæ languentis esse medicinam, &c. Acta dividuntur in cap. 74. quæ præmittuntur. Epistolis canonicis præfigitur absque Auctoris nomine, Hieronymi Prologus, conquerentis, quod in primâ Johannis Epistola testimonium de unitate Trinitatis ab infidelibus translatoribus sit prætermisum. Et tamen in ipsius Epistolæ contextu (quod mirere) hoc testimonium omittitur. Post Apocalypsin sequitur Commentarius in eandem, incipiens ab his verbis: Fundata per Apostolos Ecclesia, &c. **JUVENIANUS HUMILIS SUBDIACONUS** librum offert Sancto Laurentio Martyri, manipulum gestans in dextro pollice. Hic codex ante annos mille calamo exaratus est." Hucusque Mabillonius.

"In prima pag. visitur imago servatoris nostri Jesu Christi in throno recumbentis, cui adstant a dextris **MICHAEL**, et a sinistris **GABRIEL**. Prologus in VII. Canonicas seu Catholicas Epist. S. Hieronymo falso adscriptus, tanti Auctoris nomine non insignitur in nostro codice. Quod vero Doctori Maximo minime sit tribuendus, ex eo videtur confici, quod ejus auctor *septem Epistolas* vocat *Canonicas*; Hieronymus vero *Catholicas* semper appellet. Præterea, Epistolas apud Græcos Orthodoxos, diverso, quam apud Latinos, ordine, collocari perhibet, *non idem ordo est apud Græcos, qui integre sapiunt*, &c. Quod quidem S. Hieronymus nunquam nunciasset; optime enim noverat, eas a Laodicensi Concilio, Eusebio, Cyrillo Jerosolymitano, Athanasio, Gregorio Nazianzeno, &c., et a MSS. denique Græcis, eodem, quo a nobis, ordine numerari. His adde, quod Epistolas Canonicas priori et vetutissimo ordini restituisse veluti quid permagni ponderis is Auctor ostentat; quod, cum parvi intersit, Hieronymus utique non extulisset. Demum stylus Prologi Hieronymianus non est: Hieronymus *testimonia caelestia* non recitat; atque ordo Epistolarum in eodem Prologo relatus, ab ordine, quem S. Pater retinuit, teste Cassiodorio, Lib. de Instit. Divin. Lit. cap. 8. discordat."

\* The following is the whole of the Prologue:—

"**INCIPIT PROLOGUS SEPTEM EPISTOLARUM CANONICARUM.** Non idem ordo est apud Græcos, qui integre sapiunt et fidem rectam sectantur, Epistolarum septem, quæ canonicæ nuncupantur, qui in Latinis codicibus invenitur. Quod quia Petrus primus est in numero apostolorum; primæ sint etiam ejus epistolæ in ordine cæterarum. Sed sicut Evangelistas judum ad veritatis lineam correximus; ita has proprio ordini, Deo nos juvante, reddidimus. Est enim prima earum una Jacobi: Petri duæ: Johannis tres: et Judæ una. Quæ si ut ab eis digestæ sunt; ita quoque

evidence that Jerome ever knew of the existence of the verse was that derived from this spurious Prologue, for he never makes the slightest reference to it in any of his genuine works, even when he is defending the doctrine of the Trinity. Indeed we have not the evidence of a single Italian Father for the verse; and Dr. Wiseman admits that the verse, whose genuineness he defends, had been early lost from the old Italian version which existed prior to Jerome's Vulgate.\*

As a proof that the early Italian Fathers were unacquainted with the clause, it will be sufficient to cite the following testimonies.

Hesychius.—“Audi Johannem dicentem, tria sunt qui testimonium præbent, spiritus, sanguis et aqua et tres unum sunt.” (*In Levit.*)

Pope Leo the Great.—“Et spiritus est qui testificatur quoniam *Christus* † est veritas, quia tres sunt qui testimonium dant, spiritus et aqua et sanguis, et hi tres unum sunt.”—Ep. 10. addressed to the Fourth General Council of Chalcedon. (*Ad Flavian.*)

ab interpretibus fideliter in Latinum eloquium verterentur, nec ambiguitatem legentibus facerent, nec sermonum sese varietas impugnaret; illo præcipuè loco ubi de unitate Trinitatis in primâ Johannis Epistolâ positum legimus. In quâ etiam ab infidelibus translatoribus multum erratum esse fidei veritate comperimus: trium tantum vocabula, hoc est, aquæ, sanguinis, et spiritûs, in sua editione ponentes; et Patris, Verbique ac Spiritûs testimonium omittentes: in quo maximè et fides catholica roboratur; et Patris, et Filii, ac Spiritûs sancti una divinitatis substantia comprobatur. In cæteris vero Epistolis quantum a nostrâ aliorum distet editio lectoris prudentiæ derelinquo. Sed tu virgo Christi Eustochium, dum a me impensiùs Scripturæ veritatem inquiris, meam quodammodo senectutem, invidorum dentibus corrodendam exponis; qui me falsarium corruptoremque sanctarum pronuntiant Scripturarum. Sed ego, in tali opere, nec æmulum meorum invidentiam pertimesco; nec sanctæ Scripturæ veritatem poscentibus denegabo.” EXPLICIT PROLOGUS. (*Benedictine Edition, Vol. I. p. 1667—1670.*)

\* Catholic Magazine, Vol. II. p. 549.

† This proves that Leo quoted from Jerome's Vulgate.

Ambrose.—“ Per aquam et sanguinem venit Christus Jesus, non solum in aquâ, sed in aquâ et sanguine, et spiritus testificatur, quoniam spiritus\* est veritas. Quia tres sunt testes, spiritus, aqua, et sanguis, et hi tres unum sunt in Christo Jesu.” (*De Spiritu Sancto*, lib. iii. cap. 2.)

Epiphanius.—“ Quia tres sunt qui testificantur, aqua et sanguis et spiritus, et quia tres unum sunt.” (*In Cant.*)

In fact, Sabatier, one of the most learned advocates for the verse in the church of Rome, admits that it was not known to Jerome or the Latin Fathers, and that it first appeared in the Latin Vulgate at a period so late as the 8th or 9th century.† And the Benedictine editors of Jerome's works, although they have printed the verse, instead of attempting to prove that Jerome knew of it, admit that it was not contained in the most antient copies of the Vulgate, and content themselves with endeavouring to show that it was of no consequence even if Jerome was not acquainted with it, as there is sufficient evidence for the genuineness of the verse to be derived from the African writers—Cyprian, Vigilius, Fulgentius, and Victor Vitensis.‡

And this brings us to the consideration of the African authority for the verse, which is indeed the only evidence that exists in its favour.

The first writer who directly quotes the verse, or at least something resembling it, is Vigilius, bishop of Thapsus, in Africa, at the end of the fifth century, who has it thus, in the work attributed to him, *Contra Varimadum*, in which he assumed the name of Idacius Clarus, a writer who lived nearly a century before;

\* This is from the old Italic.

† “ Nec Hieronymus ipse hujus loci usquam meminit.” “ Sub annum siquidem octingentesimum aut paulo post comparuit versus septimus hujus capituli in Latinis Bibliis.”—Note *in loco*.

‡ Hieronymi Opera. Paris, 1693. Vol. I. p. 1675.

“ *Joannes Evangelista ad Parthos* : Tres sunt qui testimonium perhibent in terrâ, aqua, sanguis, et *caro*, et tres in nobis sunt, et tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus, et hi tres unum sunt.”

And again, under the feigned name of Athanasius, in the work *ad Theophilum* ;

“ Tres sunt qui testimonium dicunt in cœlo, Pater, et Verbum et Spiritus, et in Christo Jesu unum sunt, nec tamen unus est, quia non est eorum (al. in his) una persona.”

And again—

“ Tres sunt qui testimonium dicunt in cœlo, Pater, Verbum, et Spiritus; et in Christo Jesu unum sunt, non tamen unus est, quia non est eorum una persona.”

The reader will observe that this, the earliest writer, who has directly cited the passage, (in addition to the other variations from the present text) transposes the 7th and 8th verses, in which he is followed by many antient writers.

It is also cited by a contemporary African writer, Victor Vitensis, in his history of the Vandal persecution, written about the year 484, who, in his third book, thus represents the clause as contained in the Confession of Faith, drawn up by Eugenius, bishop of Carthage, and signed by 400 bishops.

“ Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus Sanctus; et hi tres unum sunt.”

But in ascending higher, we find that Augustine, the most celebrated of the African Fathers, knew no more of the verse than did the Greek and Italian Doctors, for we find him thus citing the passage from John's Epistle :—

“ Tres sunt testes, spiritus, aqua et sanguis, et tres unum sunt.”

And the laboured manner in which he attempts to prove the doctrine of the Trinity by his forced allegorical inter-



pretation of the eighth verse, compelled Sabatier to observe, "that although Augustine left no stone unturned in order to prove the divinity of the Holy Ghost from John's First Epistle; yet it is clearer than the noonday, that this learned Father was altogether ignorant of the existence of the seventh verse."\*

Cyprian and Tertullian have also been supposed by the advocates of this verse to have alluded to it, for they have certainly not quoted it: Tertullian having only used the words "qui tres unum sunt,"† which, if a citation at all, may have been quoted from the eighth verse, which equally contains this phrase; and Cyprian having only actually cited at most the words "et hi tres unum sunt,"‡ which, however, he thus unhesitatingly applies to the three persons of the Trinity:—"of the Father, Son, and Holy Spirit, it is said, 'and these three are one.'"‡

\* Note *in loco*.

The following is the passage, extracted from Augustine's work contra Maximin. Arianum, lib. iii. cap. 22 :—

"Sane falli te nolo in Epistolâ Johannis Apostoli ubi ait '*tres sunt testes, spiritus, aqua et sanguis, et tres unum sunt.*' Ne forte dicas, spiritum et aquam et sanguinem diversas esse substantias, et tamen dictum esse, tres unum sunt. Propter hoc admonui te ne fallaris; hæc enim sacramenta sunt, in quibus, non quid sint, set quid ostendant, semper attenditur. . . . . Si vero ea quæ his significata sunt, velimus inquirere, NON ABSURDE OCCURRIT IPSA TRINITAS, quæ unus est Deus . . . . Pater et Filius, et Spiritus Sanctus, de quibus verissime dici potuit, Trés sunt testes, et tres unum sunt; ut nomine Spiritus accipiamus Deum Patrem . . . . . Nomine autem sanguinis filium: . . . . Et nomine aquæ Spiritum Sanctum, cum enim de aquâ loqueretur Jesus, quam daturus erat sitientibus, ait evangelista: 'hoc autem dicit de spiritu, quem accepturi erant credentes in eum.'"

† "Ita connexus Patris in Filio, et Filii in Paracleto tres efficit cohærentes, alterum ex altero; *qui tres unum sunt*, non unus: quomodo dictum est, Ego et Pater unum sumus, ad substantiæ unitatem, non ad numeri singularitatem."—*Treatise ag. Praxeas*.

‡ "Dicit Dominus, Ego et Pater unum sumus; et iterum, de Patre Filio et Spiritu Sancto scriptum est, '*Et hi tres unum sunt.*'"—*Cyp. de Unitate Ecclesiæ*.

It is necessary that the English reader should bear in mind, that the



There is no doubt that this passage produces a strong impression in favour of the existence of the verse in Cyprian's copy; but it must, after all, depend on the proofs of such existence being corroborated from other sources, whether Cyprian here quotes the words of the seventh or of the eighth verse; and this has been actually the view taken of the subject by two antient writers, Fulgentius,\* bishop of Ruspa in Africa, in the beginning, and Facundus,† bishop of Hermiana, also in Africa,

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final clause of the 7th, and the final clause of the 8th verse, although different in the Greek, and in the English translation, are the same in the Latin; so that it is impossible to judge, by a mere quotation in a Latin writer, which clause is referred to.

\* “Ego et Pater unum sumus, unum ad naturam referre nos docens; sumus ad personas. Similiter et illud, ‘Tres sunt, qui testimonium dicunt in cœlo, Pater, Verbum et Spiritus, et hi tres unum sunt.’” (*Ad Felicem.*) And again:—“In Patre ergo, et Filio, et Spiritu Sancto unitatem substantiæ accipimus, personas confundere non audemus. Beatus enim Joannes Apostolus testatur, dicens; ‘Tres sunt qui Testimonium perhibent in cœlo, Pater, Verbum et Spiritus, et tres unum sunt.’ Quod etiam beatissimus Martyr Cyprianus in Epistolâ de Unitate Ecclesiæ confitetur dicens: Qui pacem Christi et concordiam rumpit, adversus Christum facit; qui alibi præter ecclesiam colligit, Christi Ecclesiam spargit. Atque ut unam Ecclesiam unius Dei esse monstraret, hæc confestim testimonia de Scripturis inseruit: Dicit Dominus, *Ego et Pater unum sumus*: et iterum de Patre et Filio et Spiritu Sancto scriptum est, *Et tres unum sunt.*”—*Respons. ad Arianos.*

† P. 14. “Nam et Joannes Apostolus in epistola sua de Patre et Filio et Spiritu Sancto sic dicit: ‘Tres sunt qui testimonium dant in terrâ, Spiritus, aqua et sanguis; et hi tres unum sunt: in Spiritu significans Patrem, sicut Dominus mulieri Samaritanæ secundum ipsius Joannis Evangelium loquitur, dicens: Crede mihi, quia veniet hora, &c. (Joan. iv. 21.) in aqua vero Spiritum Sanctum significans, sicut in eodem suo Evangelio exponit verba Domini dicentis: ‘Si quis sitit, &c.’ (Jo. vii. 37,) ubi subsequutus adjecit, ‘Hoc autem dicebat de Spiritu, &c.’ in sanguine vero Filium significans, quoniam ipse ex sancta Trinitate communicavit carni et sanguini. Non ergo ait Joannes Apostolus, loquens de Patre et Filio et Spiritu Sancto, Tres sunt personæ, quæ testificantur in terra, spiritus, aqua et sanguis, et hi tres unum sunt. Quid ergo pro Joanni respondent Apostolo? Qui sunt hi tres, qui in terra testificantur, et qui unum esse dicuntur? Num Dii? Num Patres? Num Filii et Spiritus

towards the middle, of the sixth century : the former of whom, having the seventh verse in his own copy, takes for granted that Cyprian had it also in his ; and the latter, whose copy did not contain the verse, supposes that Cyprian had taken the same mystical view of the eighth verse which Augustine did above a century later.

Our learned countryman, Dr. Wiseman, has lately increased the list of African authorities, by a quotation from the antient manuscript preserved at the monastery of Santa Croce, in Jerusalem, described by Blanchini, Vol. II. p. DC. of the *Evangelium Quadruplex*, Rome, 1749. Blanchini describes it, on the authority of

tus Sancti? Non utique, Sed hi tres Pater et Filius et Spiritus Sanctus sunt, tamen etsi non invenitur unum nomen, quod de omnibus communiter masculino genere prædicetur, sicut communiter de illis personæ prædicantur genere feminino. Aut si forsitan ipsi, qui de verbo contendunt in eo quod dixit: Tres sunt qui testificantur in terrâ, spiritus, aqua et sanguis, et hi tres unum sunt: Trinitatem, quæ unus Deus est, nolunt intelligi, secundum ipsa verba quæ posuit, pro Apostolo Joanne respondeant. Nunquid hi tres, qui in terra testificari, et qui unum esse dicuntur, possunt spiritus, aquæ, et sanguines dici? Quod tamen Joannis Apostoli testimonium B. Cyprianus Carthageniensis antistes et martyr, Epistola sua, sive libro, quem de Trinitate scripsit, de Patre et Filio, et Spiritu Sancto dictum intelligit. Ait enim: Dicit Dominus 'Ego et Pater unum sumus;' et iterum de Patre et Filio et Spiritu Sancto scriptum est: 'Et hi tres unum sunt.'"

P. 19. "Nam sic Ecclesia Christi, etiam cum necdum ad distinctionem Patris et Filii et Spiritus Sancti uteretur nomine personæ, tres credidit et prædicavit, Patrem et Filium et Spiritum Sanctum: sicut testimonio Joannis supra docuimus, quo dictum est; 'Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis; et hi tres unum sunt:' personarum autem nomen, non nisi cum Sabellius impugnaret ecclesiam necessario in usum prædicationis assumptum est; ut qui semper tres crediti et vocati, Pater et Filius et Spiritus Sanctus, uno quoque simul et communi personarum nomine vocarentur."

*Ibid.* "Semper tenuit et prædicavit Ecclesia quia tres sunt qui testificantur in terra, et hi tres unum sunt."

Pro def. trium Capitulorum Concil. Chalced. Lib. XII. ad Justinianum Imperatorem. Paris, 1629. Quoted by the Bishop of Salisbury, *Vindication*, p. 148.

a letter from the Abbot, Cardinal Besuzius, as being above a thousand years old.\* Dr. Wiseman supposes it to have been written in the seventh century. "This MS." says Blanchini, "contains two works, the work of Cyprian ad Quirinum, and another without a title, but terminating with the words, 'explicit liber testimoniorum.' In an earlier hand are the words "*Libri de speculo.*" The work is nearly the same with that published by Jerome Vignier at Paris in 1655, under the title of the Speculum of Augustine, but which was rejected as spurious by the Benedictine editors of Augustine's works, inasmuch as the quotations therein are from Jerome's Vulgate, and on other grounds, which, adds Dr. Wiseman, "my limits will not allow me even to name."

The Santa Croce manuscript, however, (which is written on vellum, and in uncial letters,) differs in one very important particular from Vignier's publication, viz. its quotations from Scripture are from the old Italian version which existed before Jerome's time, and are never taken either from the version of Jerome in the Old, nor from his correction in the New Testament; upon these and other grounds, for which I must refer the reader to the original paper, Dr. Wiseman contends that the Santa Croce manuscript contains the genuine Speculum of Augustine.

The following, Dr. Wiseman informs us, is the form in which 1 John v. 7 appears in this MS.

"Item Johannis in æpistula . . . Item illic Tres sunt qui testimonium dicunt in cœlo, Pater, Verbum et Sp. s. et hii

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\* "Codex est antiquissimus, plus mille annorum, et mea sententia inestimabilis: utilissimus præterea pro cognoscendo textu antiquæ Vulgatæ Italicæ, qua utebantur Cyprianus et Angustinus." "Testimonia tamen ex Antiquâ Vulgatâ conuincunt vel esse Augustini, vel Antiquissimi Auctoris; et Codicem istum, aliosque similes, tanquam sanctioris antiquitatis κειμήλια non sine Religione suspiciendos, et venerandos esse."—*Evang. Quadr. Ib.*

tres unum sunt.”—Cap. ii. fol. 19, De Distinctione Personarum.

But as all the acknowledged writings of Augustine are decisive against any acquaintance with the verse in question, Dr. Wiseman endeavours to meet this objection by the assumption, that “ St. Augustine, in his ordinary works, used the Italian recension, from which the verse had been lost at an early period. The Speculum, as we learn from Possidius, was written for the unlearned, and hence he made use in it of the African recension, which universally contained the verse ;” and Dr. Wiseman adds, that were the verse “ found in Augustine’s works, the circumstance would require explanation,” which he considers might have been found in the propriety he might occasionally find of “ adopting a less favourite text, to suit the feelings or utility of the people.”—Vol. III. p. 363.

Dr. Wiseman is further of opinion, that under any circumstances, whoever might have been the author of this anonymous work, the use of the old version will not allow us to assign it to a much later age than the middle of the fourth century.\*

The inference which Dr. Wiseman draws from all this is, that “ the existence of an African recension, containing the verse, gives us a right to consider as quotations, passages of African writers” (alluding to those of Cyprian and Tertullian) “ which in the works of Italian authors, might be considered doubtful;” and that the combined evidence of the African writers is in favour of the verse having

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\* But Pope Leo the Great made use of the old version in the fifth century, and even of an impure copy; and Gregory the Great, in the sixth century, says that he used at one time the old, at another the new version, just as the one or the other happened to be better adapted to demonstration, since the apostolical chair, which he filled, recognized both.—Letter to Leander, Bp. of Seville. This is also acknowledged by Dr. Wiseman.—*Cath. Mag.* Vol. II. p. 536.

existed in the text or recension of that church ; and that, consequently, the manuscripts which contained the verse possessed not a mere individual authority, but, according to Griesbach's principle of recensions, an authority equal to that of the whole class or family to which they belonged.

The learned reader must judge for himself, whether, even with the addition of the La Croce manuscript, which Dr. Wiseman informs us is about being published, we have sufficient data on which to arrive at this conclusion. Dr. Wiseman proceeds to argue, after Eichhorn, that, as Greek was sufficiently known in Italy to preclude the necessity of an early translation of the New Testament into Latin in that country, Africa was most probably the birth-place of the primary translation ; that, consequently, the African recension is far superior in authority to the Italian, (which did not contain the verse ;) that the Greek manuscripts used in making the African recension, possessed the verse, and that these were necessarily of far greater antiquity than any we can now inspect.

We are further informed by Dr. Wiseman that, although, “ perhaps, the strongest portion of the evidence in favour of this long controverted passage ” consists in the authority of Latin testimonies, the Vulgate, and the Latin Fathers, there is preserved, in the Angelica Library at Rome, the copy of the Bible used by the secretary of the congregation appointed by Clement VIII. for the correction of the Vulgate, on which is the following marginal note :—“ *Hæc verba sunt certissime De textu, et allegantur contra hæreticos ab Athanasio, Gregorio Nazianzeno, Cyrillo, et Cypriano, et Hieronymus in Prologo\* dicit ab infidelibus scriptoribus [translatoribus] fuisse*

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\* But we know that it was *not* quoted by Athanasius, nor by Gregory Nazianzen, nor by Cyril ; and that Jerome did not write the Prologue, which was forged three or four hundred years after that Father was dead.



prætermissa. In Græco etiam quodam antiquissimo exemplari quod habetur Venetiis leguntur; unde colligitur Græca, quæ passim feruntur, in hac parte esse mendosa, et omnia Latina manuscripta in quibus non habentur illa verba signata." (Vol. III. p. 520.) He further adds, that a gentleman, who has travelled over a great part of Greece, expressly with a view of collating manuscripts for a Latin version which he afterwards published, "declares, that he has seen several manuscripts with the verse erased, and two in which it is written, *prima manu*, in the margin. One was at Nicosia in Cyprus, in possession of a Greek of abilities, &c. It was in uncial letters, large; on the margin, by the same hand, although in smaller characters, was the verse, with an intimation that it belonged to the text. From his manner and character I could have no reason to doubt that he was perfectly sincere in his statements." The traveller may have been satisfied of the truth of all that he asserts; but evidence such as this can have no weight in deciding the question, whether an addition is or is not to be made to the text of the Bible.

I shall conclude with showing the state of this text as it appears in the early manuscripts of the Latin Vulgate, according to Jerome's correction.

There is no manuscript of the Catholic Epistles extant of this version generally supposed to be of an earlier date than the end of the eighth century.

The Greek copy at Venice has also long since shrunk from inspection. The clause has been supposed to have been referred to by Origen, in the third century, in the words, *τα δε τρια κυριος ο θεος ημων εστι, οι γαρ τρεις το εν εισι*; and by Maximus in the seventh, to whom are ascribed the words, *προς δε τουτοις πασι και ιωαννης φασκε και οι τρεις το εν εισι*. But even if both these passages were genuine, the insertion of the article *το* would render it probable that they were cited, not from the seventh, but from the eighth verse, and that the preposition *εις* was absorbed by the homœoteleuton.



The following is the reading of an antient Latin Lectionary of the Gallican church, preserved in the monastery of Luxeuil, and published by Mabillon, written in Franco-Gallic characters. This MS. is supposed to be above 1200 years old :

“ . . . Christus est veritas. Quia tres sunt qui testimonium dant, spiritus, aqua et sanguis, et tres unum sunt.”

The same was nearly the original reading of the celebrated Vauxcelles manuscript, B. 6, one of the most antient extant, and supposed to have belonged to Alcuin ; but the seventh verse was subsequently added in the margin, and the words *in terra* interlined in the eighth verse, according to Vitali, who examined the manuscript ; although Birch, who subsequently inspected it, has omitted to mention this latter circumstance : “ Et Sps est qui testificatur qu Sps est veritas, qu tres sunt qui testimonium dant sps aqua, et sanguis, et tres unum sunt ;” and in the margin, “ *sicut tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Sps sanctus, et hi tres unum sunt.*”

I have inspected, and transcribed the clause from, all the antient Latin manuscripts of the Catholic Epistles in the British Museum, of which the following are the principal readings :—

The Harleian MS. 7551. 1. which Bishop Burgess considers to be of the [latter part of the] eighth, and Mr. Porson says, “ seems to be of the ninth century,”—and the description in the catalogue, “ fragmentum videtur sec. dec.” reads,—“ Quum tres sunt qui testimonium dant sps aqua et sanguis ; et tres unum sunt. Si testimonium.”

The same reading is found in the Harleian MS. 1772, only that the final clause is mutilated.

MS. 7551. 2. classed by Bishop Burgess as a MS. of the eighth century, and by Porson of the ninth, omits the verse in the text, but has it in the margin, thus :—

Qm̄

	omne quod natum est ex dō vincit mundum.
<sup>s</sup> in cōlo. Pater	Et hæc est victoria quæ vincit mundum. fides
verbum et sp̄s	nostra. Quis est qui vincit mundum nisi qui
Et tres unum	credit quoniam ihs̄ est filius dī. Hic est qui ve
sunt. Et tres	nit per aquam et sanguinem . . . . . ihs̄. xp̄s
sunt qui testimo	Non in aqua solum, sed in aqua et sanguine . .
nium dant in ter	. . . . . Et sp̄s est qui testificatur. qm̄ xp̄s est
ra. ⁊ et hi tres	veritas. Qm̄ tres sunt qui testimonium dant <sup>s</sup>
unum sunt.	⁊ Spir̄itus. sang — uis et aq — a. d.

This is the manuscript of which Porson says, “ The line, as appears from the space, originally stood thus,—‘ sp̄s aqua, et sanguis, et tres unum sunt.’ But another hand has erased the whole sentence, and written, ‘ spiritus, sanguis et aqua,’ stretching out the letters to make them fill the line. In the margin is added, I suppose by the same hand that made the rasure,—‘ in cōlo, Pater, verbum, et spiritus, et tres unum sunt.’ After aqua, a third hand, unless it were the second in a repenting mood, adds, ‘ et hi tres unum sunt.’” To this accurate description, I have only to add, that the final clause in the margin is written with blacker ink than the preceding part; and that there appears to have been another marginal addition, to which a reference was made from *aqua*, at the end of the verse in the text, which has been erased at a subsequent period. The reader who is acquainted with the various forms in which this verse appears, will also readily perceive that the dotted parts originally contained the words *et spiritum* and *in spiritu*, which have been erased in the MS. and a blank space left. After this time the disputed words are frequently found written in the margin, as in the celebrated Vauxcelles manuscript, B. 6, above referred to, the age of which is universally ascribed to the eighth century.

One of Dr. Burney’s collection in the Museum, No. 8, which has the appearance of great antiquity, and has the

year 790 marked on the back, contains both the seventh and eighth verses, but omits the final clause :

“ Quia tres sunt qui testimonium dant in cœlo, pater, verbum, et spiritus sanctus, et hii tres unum sunt: et tres sunt qui testimonium dant in terra, spiritus aqua et sanguis. Si testimonium.” And in a very antient manuscript preserved at Corbie, mentioned by the Benedictine editors, who add, however, that many of the most antient MSS. of the Vulgate omit the clause;\* we also read both verses, transposed: “ Quoniam tres sunt qui testimonium dicunt in terra, spiritus, aqua et sanguis, et hi tres unum sunt in Christo Jesu, et tres sunt qui testimonium dicunt in cœlo, Pater, verbum et spiritus, et hi tres unum sunt.” After this period, the verse seems to have obtained undisturbed possession of the Vulgate, although in a variety of forms. A manuscript of the 11th century, preserved at Toledo, reads, “ Quia tres sunt qui testimonium dant in terra, spiritus, et aqua et sanguis, et hi tres unum sunt in Christo Jesu. Tres sunt qui testimonium dicunt in cœlo, Pater, verbum et spiritus, et hi tres unum sunt.” This reading seems an improvement on that of Etherius, a Spanish bishop at the close of the 8th century, who appears to have followed Vigilius, or some of the African writers: “ Quia tres sunt qui testimonium dant in terris, aqua, sanguis et caro, et tria hæc unum sunt, et tres sunt qui testimonium dant in cœlo, Pater, verbum et spiritus, et hæc tria unum sunt in Christo Jesu.” Ad Elipandum, lib. i.†

And Ambrosius Ausbertus, who died in the year 778,

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\* “ Monemus Lectorem, ver. 7. cap. v. Ep. 1. Johannis desiderari in multis vetustissimis examplaribus MSS., et in pluribus ejusdem ætatis suppleri in margine libri, in recentioribus vero semper adesse, non tamen eodem ordine.”

† The first Italian writer who is supposed to have quoted the words is Cassiodorus, who lived in the seventh century, and thus writes in his *Complexiones*, “ Cui rei testificantur in terrâ tria mysteria, aqua, sanguis et spiritus; quæ in passione Domini leguntur impleta, in cœlo autem Pater et Filius, et Spiritus Sanctus, et hi tres unus est Deus.” Porson

quotes the verse precisely in the same words with Etherius, only that in the former part of the clause, he has *dicunt* instead of *dant*.—(Comment. in Apoc. i. 5, and iii. 14.)

Similar to these is the text as it appears in a manuscript of the Vulgate preserved in the monastery at La Cava in Italy, between Naples and Salerno; for an account of which we are also indebted to Dr. Wiseman, who has furnished us with the following copy of the text, *Cath. Mag.*, Vol. II, p. 529:—

Et arius præ  
dicat creaturam

“ Quoniam homine quod natum est ex Deo vincit mundum

† Fides nra. Quis est autem qui vincit mundum nisi

Si veritas quo  
modo creatura quom  
creatura vera es  
se possit. denique  
de nullo angelo  
rum legitur quod  
veritas sit.

\*  
qui credit quia Ihs filius dei est. hic est qui venit  
per aquam et sanguinem et spm Jhs Xps  
Et non in aqua solum sed in aqua et sanguine et spu.

\*  
Spiritus est qui testificatur. qam Ihs est veritas.  
Quia tres sunt qui testimonium dant in terra.  
Spiritus et aqua et sanguis. et hii tres hunum sunt,  
in Xpo Jhu. Et tres sunt qui testimonium dicunt

Audiat hoc arius  
et ceteri.†

\*  
in cœlo. Pater, verbum, et sps. et hii tres hunum  
sunt. Si testimonium hominum accepimus,” &c.

Dr. Wiseman draws the reader's attention to the coincidence in this MS. in the word *dicunt* instead of *dant* between this and the La Cava MS., “which,” he says, “is the reading of Idacius Clarus (Vigilius) the oldest writer who quotes this portion of the text.” The reader will have, however, perceived from the former extracts, that this is not an uncommon reading, particularly in African writers.

has endeavoured to show that Cassiodorus had, in his copy, no more than the 8th verse, to which he added the gloss of Eucherius, with whose writings he was acquainted. See p. 648, *infra*.

† The words *hæc est victoria qui vincit mundum* were here omitted in consequence of the homœoteleuton.

‡ “These marginal notes,” says Dr. Wiseman, “would almost lead us to suppose that they were written during the Arian controversy.”

As Dr. Wiseman claims a very high antiquity for this manuscript, it may be expected that I should give an abstract of his reasons. "We have here," he says, "a Latin manuscript which contains the verse, anterior, by at least three centuries, to the age allowed by its adversaries to its admission into the text;" and adds, that from Porson's observations upon the two Harleian MSS. already referred to, "he seems to consider the verse as not existing in any manuscripts anterior to the 10th century;" but had Dr. Wiseman inspected the whole of Porson's Letters to Travis, he would have found the following expressions: "I will allow, if you insist upon it, that this disputed verse had at this time (viz. in the 5th century) crept into a few copies," (p. 340;) and again, "This verse has been gaining ground in the Latin copies from the 6th to the 11th century," and, "nobody denies that some Latin copies had this verse in the eighth century;" and "none of the adversaries deny that it had been in quiet possession of almost *all* the manuscripts from the year 1000." Griesbach only observes, "*Codices Latini ante sec. 9 scripti plane non habent a prima manu . . . . ; invenitur a nonnullis sec. 10, exaratis, fortasse etiam a prima manu in uno et altero sæculo nono scripto,*" &c. In an antient Wolfenbuttle MS. 99 Weisenb. collated by Knittel, written in the old Franco-Gallic, or Merovingian letters, and said by him to be therefore executed before the reign of Charlemagne, we read:—

"Quis est qui vincit mundum, nisi qui credit quoniam Jesus est filius Dei. Hic est qui venit per aquam et per sanguinem, Jesus Christus. Non in aqua solum, sed in aqua et sanguine, et spiritus est....\* veritas, Quia tres sunt qui testimonium dant, spiritus et aqua et sanguis, et tres

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\* There is an omission here, which took place in consequence of the homœoteleuton.

unum sunt: sicut et in cœlum tres sunt, Pater, Verbum et Spiritus, et tres unum sunt." The verse is said by Maffei to be contained also in two Verona manuscripts of the ninth century.

Now as to the age of the La Cava manuscript, the corrupt readings of which are so very glaring, Dr. Wiseman informs us, that his cursory inspection of the manuscript was too hurried to allow him to draw any conclusion, but he adds that, from the description which has been given of it by the Abbe Rozan, "of the thirty-one characteristics noticed by him, thirteen are mentioned in the *Traité de Diplomatie*, as decisive of very high antiquity; five as designating a period anterior to the ninth century; three, as indicative of at least the eighth; four, as decisive of the seventh, at latest; and four as characteristic of the sixth, &c. It is with extreme surprise, that his readers find him concluding that this manuscript is only 1000 years old," or of the ninth century; that is, that its date is not anterior to that attributed to other manuscripts which have been admitted to contain the verse.

Dr. Wiseman indeed adds, that M. Angelo Mai has, upon the strength of the similarity of this manuscript to a MS. of St. Hilary, stated to be written in the year 509, preserved in the chapter of St. Peter's, considered this MS. as of the seventh century at latest.\* It is written in an exceedingly minute cursive character, without any division between the words, except an occasional point. But admitting to it the very earliest antiquity that can be claimed for it, it is some centuries later than the time of Jerome, and affords no proof whatever of the verse having existed in his edition of the Latin Vulgate.†

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\* Lettre a M. per Bibliothecaire de la Bibliotheque du Roi a Naples. Naples, 1832.

† I may add that the verse is wanting in one of the oldest Irish



In fact, after maturely weighing all the arguments on both sides of this important controversy, there appears no evidence whatever from Greek manuscripts, Greek or Latin Fathers, or from any existing manuscripts of any of the antient versions, by which I think a candid man could satisfy himself of the fact that the clause was ever written by the Apostle John; and the only tenable ground on which the friends of the verse, or rather those who are anxious for arriving at the truth, can at all maintain its former or original existence in Greek manuscripts, is that taken by Dr. Wiseman,\* viz. the existence of an

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manuscripts extant, viz. the Codex Armachanus, described by my respected friend, Sir William Betham. (*Antiquarian Researches*, Part II. p. 256, Dublin, 1826), which MS. I have myself inspected, and of which an account is also given in the 1st volume of Dr. O'Connor's profoundly learned work, *Scriptores Rerum Hibernicarum*, Buckingham, 1814; published at the munificent cost of the present Duke of Buckingham. Sir William Betham maintains that this MS. was written by Aidus, Bishop of Sletty, who died about the year 660.

\* I may take this opportunity of giving the reader some further information respecting the controversy between Dr. Wiseman and Professor Lee, already referred to, pp. 82—86, *supra*, on the meaning of the Syriac phrase answering to—this is my body, this is my blood, which I cannot more conveniently do than in the words of the following statement of the case extracted from a recent periodical publication:—

“We take this opportunity of offering to our readers the substance of a learned Note by the Rev. Professor Lee, in his Prolegomena to Bagster's Polyglott Bible very recently published (p. 29, of the folio edition, or pp. 41, 42, of the quarto edition), in which Professor Lee has completely set aside the argument attempted to be deduced by Dr. Wiseman, Pro-Rector of the English College at Rome, in behalf of Transubstantiation, in his *Horæ Syriacæ*, from the testimony of Syriac writers; and, without, perhaps, being aware of the existence of the (so called) [Roman] Catholic Magazine and Review, Mr. Lee has converted into a total defeat, the supposed triumph of the editors of that journal in their notice of Dr. Wiseman's work, in their first number.

“We must premise that Mr. Hartwell Horne (in his Introduction to the Study of the Scriptures, Vol. II. Part II. chap. v. sec. 2, p. 590) offered some remarks on the Romish gloss on Matt. xxvi. 26, respecting Transubstantiation; and, adopting nearly the very words of Dr. Adam Clarke,

African recension of the ancient Latin version containing the verse,—which had been lost from all Greek copies

in his commentary on that text, had said that the Syrians have no phrase by which to express ‘This represents my body;’ but that the words, ‘This is my body,’ always mean it, according to their mode of thinking. The first of these statements, Professor Lee remarks, is denied by Dr. Wiseman, and in his (Mr. Lee’s) opinion, rightly; because that language must be deemed very mutilated which is destitute of such phrases as these. But in his attempt to support the gloss of the Romanists in the text in question, Dr. W. is sadly mistaken. Among the Syriac authors whom he has quoted as maintaining Transubstantiation, is Dionysius Barsalibæus, or Barsalibi (*Horæ Syriacæ*, p. 57); *but he wrote the Treatise cited by Dr. W. AGAINST the Franks or Romanists towards the close of the twelfth century.* (See Assemani’s *Bibliotheca Orientalis*, vol. ii. pp. 156, 157, &c.) In pp. 57, 58, and again in pp. 59, 60, of the *Horæ Syriacæ*, according to Barsalibi and Maruthas, the bread and wine are called the body and blood of Christ: but the bread is never said by him to be changed into the *flesh* of Christ, which Professor Lee remarks is of great importance. And Barsalibi himself elsewhere teaches, that these expressions are taken *mystically*, which Dr. Wiseman FORGOT to show. In p. 191, he says, as Professor Lee translates him—‘*Panem, inquit, oculo animæ contemplamur: et* (p. 159,) *facitque eam corpus DIVINO et MYSTICO MODO*’—i. e. ‘*We contemplate, he says, the bread with the eye of the soul; and in p. 159, and he makes it his body in a DIVINE and MYSTICAL MANNER.*’ Dr. Wiseman having quoted (*Hor. Syr.* p. 59,) a passage from an *Arabic* translation from the Syriac of some very antient canons of the Syrian church, (made in the three hundred and eighty-second year of the Mohammedan æra of the Hegira,—A. D. 1004,) in order to show that Transubstantiation was held by that church;—Professor Lee asserts, that Dr. Wiseman has MISTRANSLATED the passage in question, which ought to be rendered thus, “He (that is, Jesus Christ) gave it (his body) to us for the remission of sins, *after that he had assimilated it to himself*: yea, he said, ‘This is my body,’ but he did NOT say, ‘this is like to my body,’—“*Illud nobis dedit . . . in remissionem peccatorum, postquam id sibimet assimilaverat: imò dixit ‘Hoc est corpus meum,’ at NON dixit ‘Simile est corpori meo.’*” That is, that this sacrament ought to be received with faith, as my body itself, but not as any likeness of it, which indeed would be idolatry. Professor Lee therefore concludes, that the authorities adduced by Dr. Wiseman *agree with Mr. Horne*, though the first argument of Mr. H. (it should rather have been said, of Dr. A. Clarke, who misled him) is defective. Further, as Dr. Wiseman had expressed a wish for some philological illustrations in support of the

before the time of Jerome or Augustine. But although this furnishes a legitimate line of argument in favour of a

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Protestant (or true) mode of interpreting Matt. xxvi. 26, the learned Professor proceeds to gratify his wish ; and accordingly he cites one passage from the old Syriac version, of 1 Kings xxii. 11 ; another from the Arabic poem, Hamasa, and from the Arabic Scholiast on it ; and another from the Persian poet Saadi : all which abundantly CONFIRM the Protestant mode of interpretation !! Professor Lee has given the original passages in these oriental languages, accompanied with Latin versions, which the limits necessarily prescribed to a note compel us to omit : and, finally, he concludes with observing, that there are not wanting Syriac authors, of considerable repute, who testify that the Lord's Supper is *a mystical and rational administration of the unbloody sacrifice* :—*mysticam rationalem que administrationem sacrificii incruenti*. For this statement Professor Lee refers to Assemani's *Bibliotheca Orientalis*, tom. i. pp. 479—483, where the elements are called *mysteries*."—*Protestant Journal*, Vol. I. pp. 953, 954.

My limits will only allow me to make a very few observations on the above controversy. It must, in candour, be admitted, that Dr. Wiseman has, with much erudition, completely upset the argument founded on the rash assertion of Dr. Adam Clarke,—that the Syriac language had no verb meaning "*to represent*," or "*signify* ;" and that, in consequence of this poverty, recourse was had to the verb substantive for a substitute. Dr. Wiseman has proved, in his *Horæ Syriacæ*, pp. 3—69, that there are numerous synonyms for this verb in the Syriac. But it is equally, I think, true, that although none of his examples afford any countenance to the doctrine of Transubstantiation, they prove that the Syrian church maintained a real and efficacious presence of Christ's body and blood in the Holy Communion, which, as I have already observed (p. 83), was also maintained by the reformers of the Anglican church. And that the belief in this, and not the existence of an empty sign, was equally the doctrine of the first Christians, is confirmed by the following historical testimony of Dr. Neander :—

"Hence Christ said, while he gave bread and wine to his disciples, that this bread and this wine were to be to them—and hence to the faithful in all ages—his body and blood ; that body which he was offering up for the forgiveness of their sins, for their salvation, and for the establishment of a theocracy under new relations. And as this outward sign represented to them his body and his blood, so truly would he be present to them hereafter in a spiritual manner, as truly as he was now visibly present among them ; and just as they now corporeally enjoyed this bodily sustenance, so should they receive him, being present by his divine efficacy, wholly within them to the nourishment of their souls ; they

conjectural emendation, it ought to be very strongly corroborated by other evidence, external and internal, before we presume to admit such passage into the body of the sacred text.

There is one part of the argument in favour of the clause, which I ought, before I conclude, in fairness to advert to, viz. the existence of the words *in terra* in the eighth verse in some Latin manuscripts which want the seventh. As this expression seems necessarily to require the corresponding words *in cælo*, its presence affords a strong presumption for supposing that the manuscripts which have this reading, were copied from others containing the seventh verse, which might easily have been omitted through the homœoteleuton.\* It has been also supposed that in such instances transcribers may have incorporated the words *in terra* into the text from the margin

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should spiritually eat his flesh and drink his blood, (John vi.); they should make his flesh and blood their own; and they should constantly suffer their nature to be more and more imbued with the divine principle of life, which they would receive from communion with him.”—(*History of the Christian Religion and Church during the three first Centuries*; by DR. AUGUSTUS NEANDER. Translated by HENRY JOHN ROSE, B.D. Vol. I. p. 379. London, 1831. 8vo.

\* Griesbach observes, that the argument in favour of the omission in the Greek of the 7th verse from the homœoteleuton, arising from the *οἱ μαρτυροῦντες* twice occurring in the sentence, would be a very plausible one, but for the omission also in all manuscripts of the words *ἐν τῇ γῇ*, in the eighth verse. Bishop Burgess thinks that he has given a satisfactory explanation of this, by asserting that, “after the loss of the seventh verse,” which he ascribes altogether to the homœoteleuton, “the omission of *ἐν τῇ γῇ* would soon follow of course;” and, again, “when the words inclosed in brackets were once lost, viz. the seventh verse, the words *ἐν τῇ γῇ*, or *ἐπὶ τῆς γῆς*, would be omitted by the first transcriber who perceived that they had no antithesis.” Appendix p. 155. But to assume such arbitrary dealings with the words of Scripture on the part of the transcribers, upon mere conjecture, would only have the effect of shaking our confidence in the integrity of the whole text. The opinion also of those who deny that the homœoteleuton could have this effect, but maintain that all our manuscripts and versions have been corrupted by the Arians, seems also, to say the least, a most unsafe hypothesis.

of their exemplars,—where it had been placed by a later hand together with the seventh verse,—while they hesitated to interpolate in the same way an entire sentence. To this it may be added, that the reading, *in terra*, is not supported by a single Greek manuscript, nor by one of the antient oriental versions, nor does it appear that many, and those not the most antient, manuscripts, of the Vulgate which omit the seventh verse, have this reading;\* and *in terra* is wanting even in some antient manuscripts which have the seventh verse. Facundus, however, Bishop of Hermiana, who died in 583, reads *in terra* no less than eight different times, as the reader will have perceived, pp. 631-2, *supra*. Griesbach† could only account for this by supposing that *in terra* was an interpolation either in the manuscripts or printed editions of Facundus, from the later copies of the Vulgate, and seems to consider that the quotation of the words *in terra* by Facundus was not favoured by the context; but such reasonings are certainly not the safest; they are at best but vague and uncertain; and other manuscripts, together with such collateral evidence as can be procured, should, if possible, be examined, before we can safely arrive at such conclusions. Thus, Eucherius, Bishop of Lyons, a Spanish writer of the fifth century, was, for a long time, supposed to have directly cited this verse, for which he was supposed to be the oldest authority; but it is ad-

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\* Griesbach merely says, that Stephanus, Hentenius, and Lucas Brugensis, mention *some* manuscripts which want the seventh verse, but have *in terrâ* in the eighth. The learned Bishop of Salisbury has published, among his valuable tracts, an account of the MSS. of the Vulgate in the British Museum which have *in terra*.

† “Nec Facundus (e solo Apographo Codicis aut Codicum Vatican, quo Baronius usus fuerat, editus), scripsisse videtur *in terra*.”

“Verba *in terra* parum consentanea explicationi hujus commatis a Facundo adoptatæ, probabiliter e Vulgatâ recentiore a librario aut ab editore Facundi intrusa fuerunt.”



mitted, even by Dr. Wiseman, that "his text is too uncertain to be quoted."\* Indeed, the probability is, that Eucherius knew no more of the clause in question than his contemporaries, and he informs us that most persons in his time interpreted the three witnesses in the eighth verse as signifying the three Persons of the Trinity.†

\* Catholic Magazine, *ib.*

† "*Interrog.* Item in Epistola sua Johannes ponit: Tria sunt quæ testimonium perhibent, aqua, sanguis, et spiritus. Quid in hoc indicatur?

"*Resp.* Simile huic loco etiam illud mihi videtur, quod ipse in Evangelio suo de passione Christi loquitur dicens: Unus militum lancea latus ejus aperuit. Et continuo exivit sanguis et aqua; et qui vidit, testimonium perhibuit. In eodem ipse de Jesu supra dixerat: Inclinato capite tradidit spiritum. Quidam ergo ex hoc loco ita disputant: Aqua baptismum, sanguis videtur indicare martyrium, spiritus vero ipse est, qui per martyrium transit ad Dominum. Plures tamen hic ipsam interpretatione mystica intelligunt Trinitatem, eo quod perfecta ipsa perhibeat testimonium Christo: aqua patrem indicans, quia ipse de se dicit, *M dereliquerunt fontem aquæ vivæ: sanguine Christum demonstrans, utique per passionis cruorem: Spiritu vero Spiritum Sanctum manifestans. Hæc autem tria de Christo ita perhibent, ipso in Evangelio loquente: Ego sum, qui testimonium perhibeo de me ipso; et testimonium perhibet de me, qui misit me, Pater. Et item: cum venerit Paracletus, quem ego mittam vobis, Spiritum veritatis, qui a Patre procedit, ille testimonium perhibebit de me. Perhibet ergo testimonium Pater, cum dicit, Hic est filius meus dilectus. Filius, cum dicit, Ego et Pater unum sumus. Spiritus Sanctus, cum de eo dicitur: Et vidit Spiritum Dei descendentem, sicut columbam venientem super se.*"—(*Quæstiones*, p. 86. Basil, 1530.)

The following is the passage of the *Formula* in which Eucherius was supposed to have cited the clause:—

"III. (*h. e. numerus ternarius*) ad Trinitatem (*sc. refertur*) in Joannis Epistola. Tres sunt qui testimonium dant in cælo, Pater, Verbum, et Spiritus sanctus, et tres sunt qui testimonium dant in terra, spiritus aqua et sanguis."—*Brassican's Edition*, Basil, 1531.

But in *Sichard's Edition* of the *Formula*, Basil, 1530, the whole sentence is as follows:—

"Sane his nominibus absolutis, numeros quoque breviter digeramus, quos mystica exemplorum ratio inter Sacratos celebriores fecit. I. Hic numerus ad unitatem Deitatis refertur. In Pentateucho; Audi, Israel, Dominus Deus tuus unus est. II. Ad duo testamenta. In regnorum:



The venerable Bede, who confessedly knew nothing of the seventh verse, had been also considered as an authority for the words *in terra* in the eighth, as they appear in the printed editions of his commentary, and in some manuscripts, but they are wanting in several others, two of which, Nos. 649 and 3075 of the Harleian Collection, I have compared in the British Museum.

I trust that, though I have digressed from the point

Et fecit in Dabir duo cherubin decem cubitorum magnitudine. III. Ad Trinitatem. In Joannis Epistola Tria sunt quæ testimonium perlubent, aqua sanguis et spiritus.—IV. Ad quatuor Evangelia,” &c.

This reading is confirmed by the Editio Princeps, which bears no date, but is said by Sixtus Senensis to have been printed at Paris in 1520. The readings of this edition are said by Oudin to agree with the manuscripts Reg. 3795, Colb. 1893, and others, 700 years old; this agrees further in preserving the reading “perhibent,” which is that used by Eucherius in his *Quæstiones* no less than seven times.

There are two manuscripts of the *Formula* in the Imperial Library of Vienna, mentioned by Alter, Nos. 64 and 109, one written in the beginning and the other at the end of the fourteenth century, which contain still more than Brassican’s edition :—

“III. *Sanctam et individuum designat Trinitatem ut Johannes Apostolus: Tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus,*” (Cod. 109 adds, “*et tres unum sunt.*”) “*Et Baptismum, ut ipse (idem) Apostolus ait. Et tres sunt, qui testimonium dant in terra, spiritus, aqua et sanguis, et (hi) tres unum sunt, Item in Genesi tres propagines designaverunt tres dies.*”

These interpolations are too palpable to require any remark.—See Griesbach’s *Diatrise*.

\*\*\* Griesbach gives the two following quotations from Fulgentius, in addition to those in the note, p. 631, *supra*, observing, that if the genuineness of the verse in his time was certain, Fulgentius would have had no occasion to go to the trouble of proving it.

“In Epistola Johannis, tres sunt in cœlo qui testimonium reddunt, Pater, Verbum et Spiritus: et hi tres unum sunt.”—*Adv. Pintam.*

“Beatus vero Joannes Apostolus evidenter ait, *Et tres unum sunt.* quod de Patre, et Filio et Spiritu Sancto, dictum, sicut superius, cum rationem flagitares, ostendimus.”—(*Contra Fabianum.*)

Professor Lee favours Mr. Porson’s opinion, that Fulgentius had not the verse in his copy. (*Prolegomena*, p. 73. 4to.)

from which I first set out in this Appendix, I shall readily obtain the reader's pardon, as my object was to communicate to him the most recent information on this interesting subject, and to afford such materials as might enable him to form his own judgment, and lead him to investigate such further sources of knowledge as might be within his reach, by which additional light might be thrown on this perplexing question.

It is almost needless to observe that the important doctrine of the Deity of Christ has reckoned among its ablest defenders many who have either rejected this clause as spurious, or have been of opinion, that, even if genuine, it has no bearing on the question.\* “There are,” to use the often cited words of the immortal Griesbach, “so many arguments for the true Deity of Christ, that I see not how it can be called in question; the divine authority of Scripture

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\* The late Bishop Middleton, while he admitted that “in the rejection of the controverted verse, learned and good men are now for the most part agreed;” was still “led to suspect that much was yet to be done, before the mystery in which these celebrated verses are involved can be wholly developed.” This learned and accomplished scholar agreed with those critics who contend that the *TO ἐν* of the 8th verse refers to a preceding *ἐν*, and is, therefore, a strong indication of the existence of the 7th verse. (But it has been justly observed, in reply to this, that in *Philippians ii. 2*, *το ἐν* is used as equivalent to *το αὐτο* in the same verse.) It is also worthy of notice, that Bishop Middleton observes that his argument derives its weight from the supposition that the *ἐν εἰσιν* of the 7th verse has no reference whatever to the consubstantiality of the Divine Persons, but is expressive only of unity of purpose, consent, or unanimity (the same view which was taken by the Abbot Joachim;) adding, “that *ἐν εἶναι* would not bear any other sense has been admitted by very zealous Trinitarians; of which number was Bp. Horsley” (a friend of the verse.) Bp. Middleton also instances *1 Cor. iii. 8*, and *John xvii. 22*, as passages which he thinks decide the import of the expression in *John x. 30*, and wherever it occurs in the New Testament. That some of the Fathers used it in the other sense, does not, he adds, affect his argument.—*Doctrine of the Greek Article*, pp. 632—637. London. 1808. 8vo. —New Edition. By Hugh James Rose, B. D. London. 1833. Pp. 441—453.

being granted, and just rules of interpretation acknowledged. *The passage of John's Gospel (i. 1—3,) in particular, is so perspicuous, and above all exception, that it NEVER can be overturned by the daring attacks of interpreters and critics, and taken away from the defenders of the truth."*

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\* \* \* What has been said in p. 394, n., as to there being no manuscripts of the Latin Vulgate now extant, which were written before the eighth century, applies only to the whole of the New Testament in that version. There are Codices of the Gospels preserved in various libraries in Europe, as old as the fifth and sixth centuries ; but, of the Catholic Epistles, none are generally supposed to be older than the eighth. The Codex Fulda, mentioned by Blanchini, and said to be written in the sixth century, contains, besides the Gospels, all Paul's Epistles, the Acts, James, and the Apocalypse. The Codex Bezae, containing the old Italic version of the Gospels, was most probably written in the fifth century. The oldest manuscript of any part of the New Testament in the British Museum, of which the date has been fixed to a certainty, is the beautiful Durham Book, containing the four Gospels, the Latin of which was written between the years 686 and 720, and the Saxon interlinear version apparently in the middle of the tenth century. Columbkil's Book of the Gospels, preserved in Trinity College, Dublin, was probably written in the sixth. The Codex Boernerianus, preserved in the Royal Library at Dresden, and containing an interlinear Ante-Hieronymian Latin version accompanying the Greek text of Paul's Epistles (all which it contains except the Hebrews) was written in the ninth century, in the Irish character, and very probably by the celebrated divine of that country, Johannes Scotus Erigena, the friend of Carolus Calvus.

We also possess, in the British Museum, an antient Syriac Codex of the Peschito, containing all the books received by the Nestorian and Jacobite Christians, viz. the same which we receive, except 2 Peter, 2 and 3 John, Jude, and the Apocalypse. This Codex (of which a full description may be expected in the catalogue of Syriac manuscripts now preparing for publication by the learned Mr. Forshall, one of the

librarians) was written at the monastery of Bethkoki, in the year 768.\* There is a Syriac manuscript of the Gospels in the Vatican, written at Edessa, in Mesopotamia, bearing the date corresponding to A. D. 548, and one in the Medicean Library, dated A. D. 586. The manuscripts of the Gothic version, referred to in p. 394, which include nearly the whole of the Canonical Epistles, as well as the four Gospels, were most probably written in the beginning of the sixth century.

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\* This manuscript reads, *Church of Christ*, Acts xx. 28. Adler found the reading, *Church of God*, in a Syriac manuscript in the Vatican, (21,) of the eleventh century.

THE END.









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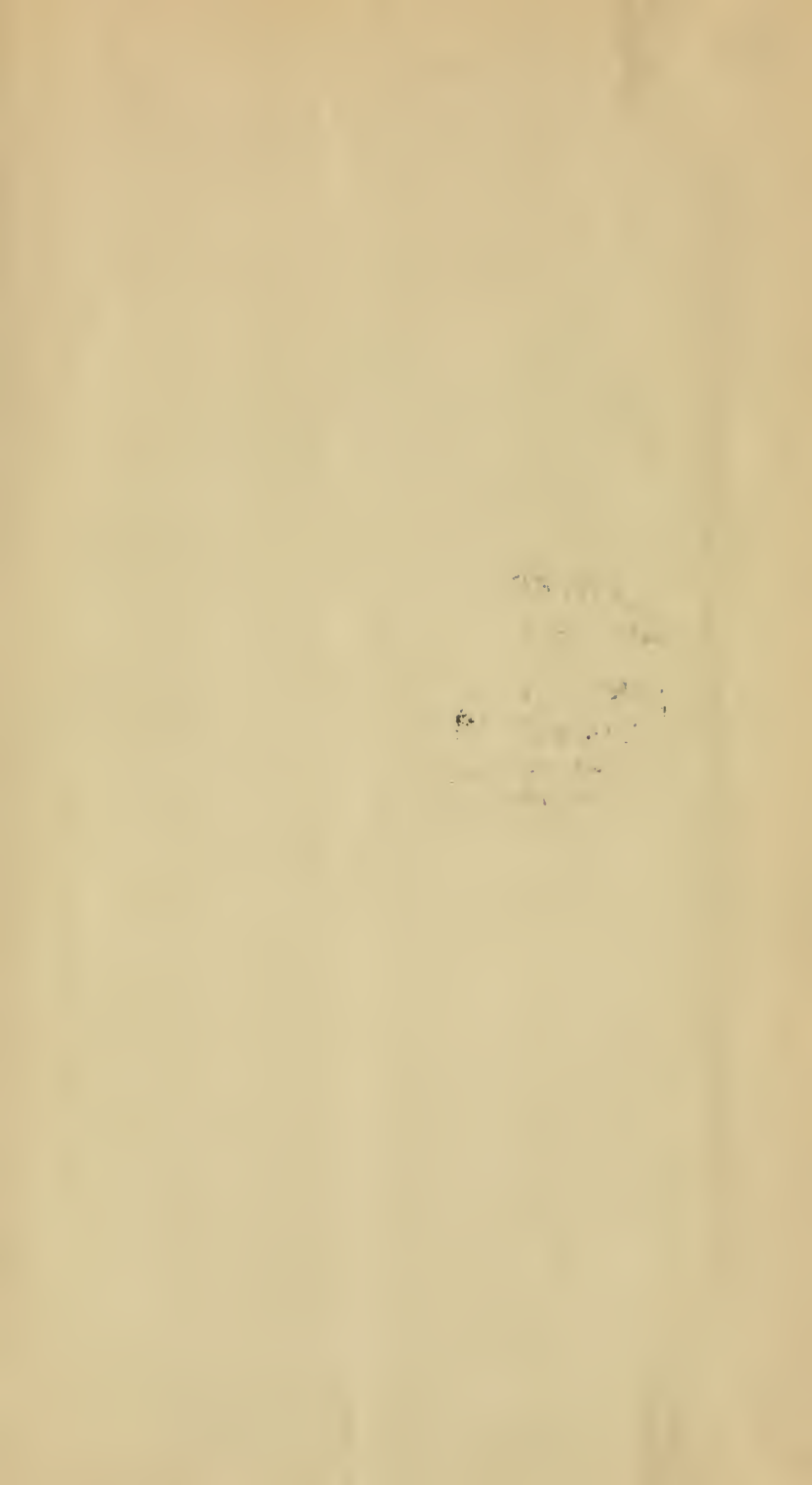
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